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Vedic Studies in India and Abroad

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Former President, Association of Indian Universities

Maharshi Sandipani Rashtriya Veda Vidya Pratishthan
Ujjain (Madhya Pradesh)

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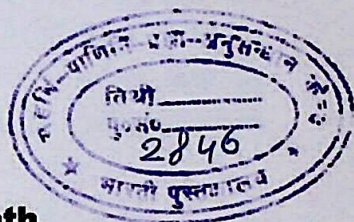
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AVANT PROPOS

On behalf of the Organizing Committee of World Vedic Conference, I feel deeply honoured to place before the lovers of Vedic Lore, the book entitled **"Vedic Studies in India and Abroad"** which attempts to give a panoramic view of the present status of the study of Vedas and researches related to the cognate literature.

While doing so I feel it my bounden duty to quote the following remarks of an young scholar Jean Le Mee, born in France and settled in U.S.A., who expresses his sentiments in respect to the Veda in the following words: "*Precious or durable materials-gold, silver, bronze, marble, onyx or granite -have been used by most ancient peoples in an attempt to immortalize their achievements. Not so, however, with the ancient Aryans. They turned to what may seem the most volatile and insubstantial material of all-the spoken word-and out of this bubble of air fashioned a monument which more than thirty, perhaps forty, centuries later stands untouched by time or the elements. For the pyramids have been eroded by the desert wind, the marble broken by earthquakes, and the gold stolen by robbers, while the Veda remains recited daily by an unbroken chain of generations, travelling like a great wave through the living substance of mind.*" (Hymns from The Rig Veda)

In presenting Vedic studies currently being pursued in different parts of India and abroad, it was envisaged with

the sole objective of placing on record the status and trends of this great heritage of ours, i.e. Vedas. However, due to certain constraints, inspite of our best efforts, we have not been able to collect materials from the contributors of each of the Indian States and also from each country beyond India. However, whatever material has come down to us from eminent scholars, we feel gratified to place it before the general public and particularly the participants of this World Vedic Conference. The arrangement of articles incorporated here is serialized keeping in view the alphabetical order of a particular state.

I am really beholden to each of the contributors in sense more than one. The scholars have not only given us the present status of the Vedic tradition, but have also peeped into the past and have focussed on the future. As we are aware that the streams of studies in Vedic field are basically following the triune path.

The institutes which are even now devoted to the study of the Vedas and its cognate literature will deserve plaudits from our generations, because it is due to them that the torch of Indian knowledge system in which Vedas are regarded as acme is surviving the ravages of time and clime. A bird's eye-view will lead us to think that the scholars have given an authentic status of the oral tradition followed in a particular state coupled with the institutions which are following the *Guru-Shishya Parampara*. The studies of the Veda being undertaken in Indian Universities these days give us a clear picture regarding the study of collection of hymns as a compulsory paper. Some of the Indian

Universities are also teaching Vedic Literature as an optional group. The modern Universities have paved the way for carrying on researches for their multi-faced dimension.

At this juncture my memory goes back to the laudable efforts of Late Lamented Prof. R.N. Dandekar and his team. It was because of his singular efforts that he could place before the bar of the academic world his *magnum-opus* 'Vedic Bibliography' in as early as 1946. The updated edition of this momentous work was again published in 1986. To the best of my knowledge, the status of Vedic Studies has not been updated as it was done by Rishikalpa Prof. R.N. Dandekar in his subsequent volumes as well. The lovers of Veda and researchers in the field of Vedic Studies will definitely feel the necessity of a similar bibliography of the entire work executed in this area afterwards. Maharshi Sandipani Rashtriya Vedavidya Pratishthan, with the help of the scholars working in the field of Vedic Studies should take up this work at the top priority. On this momentous occasion of World Vedic Conference, I would most humbly submit through this editorial note the importance of such a work.

I feel prompted to quote from the preface of his first edition in which Prof. Dandekar records: "*The present Vedic Bibliography is the fruit of my single-handed labour in that direction. I proposed to prepare and publish, at suitable intervals, further volumes of this Bibliography. I continue to collect material for that work.*" Prof. Dandekar promises to the posterity that "*I have tried to present through my Bibliography an exhaustive analytical register of all*

significant writings, dealing with the Veda and allied antiquities, which have been produced between 1930 and 1945." The sole objective of remembering Prof. Dandekar and the quality of work he has placed before us is with twin objectives : the first being as to whatever Vedic Bibliography has provided to us should form as a road map for sincere researchers in the field for critical appraisal and the second should be for creating a space for further researches to be undertaken in the field in order to make this great treasure of ours as part of our world heritage. In my humble opinion this stupendous task can not be accomplished by uni-lateral efforts, but through multi-lateral efforts where confidence, courage, conviction and capability will be our guiding principles.

I am, indeed, grateful to the contributors and express my indebtedness to the members of Governing Council, General Body, Project Committee and Finance Committee who entrusted me the pleasant job of organizing this World Vedic Conference.

I take the opportunity of expressing our deep sense of gratitude to Hon'ble Human Resource Development Minister Shri Arjun Singh Ji, who, because of his munificence gave us an occasion to discuss and deliberate on the Studies of Vedas by giving his approval to hold the World Vedic Conference and assigned this task to Maharshi Sandipani Rashtriya Veda Vidya Pratishthan, Ujjain to execute the job under the able leadership of Prof. Shriniwas Rath, Vice Chairman of the Pratishthan. I am specially thankful to my esteemed colleagues Prof. M.M. Aggarwal, Prof. Ramesh

Kumar Pandey and Dr. Ravindra K. Vasishtha who have immensely helped me in the publication of this work. Once again, I take the opportunity of thanking all the eminent scholars who have contributed in this volume for their tacit support.

M/s. Amar Printing Press have done their job in a most dedicated manner. On behalf of the Organizing Committee, I offer them our best compliments.

(Vachaspati Upadhyaya)
Secretary General

विषय सूची

VEDIC STUDIES IN INDIA AND ABROAD

The Vedic Studies in Andhra Pradesh

Professor P. Sri Ramachandrudu

इह कालिदासमेण्ठावत्रामररूपसूरभारवयः।
हरिचन्द्रचन्द्रगुप्तौ परीक्षिताविह विशालायाम्।।

"It was here, in this city of ViŚĀLĀ (Ujjayanī) that the poetic talent of Kālidasa and Meṇṭha was tested. It was here that Amaru, Rūpa Āryasūra and Bhāravi were subjected to academic scrutiny. It was here that the literary achievements of Harichandra and Chandragupta also were evaluated".

अत्रोपवर्षवर्षाविह पाणिनिपिङ्गलाविह व्याडिः।
वररुचितपतञ्जली इह परीक्षिताः ख्यातिमुपजग्मुः।।

"The literary giants Upavarsha, Varsha, Pānini, Piṅgala, Vyādi, Vararuchi and Patañjali have become world famous after they were tested and declared as great scholars, here, in this city of Pātaliputra"

There two couplets quoted by Rājaśekhara of 9th Century A.D., in his Kāvyamīmānsā record the unique tradition of high standards of learning maintained by all the rulers through out this great country. Bharatavarsha from times immemorial. Every scholar of real merit, whatever might be the subject his special pursuit, whether it was the Vedas or a Śāstra, or arts or crafts and also very poet of proven merit was honoured and was

kept above wants so that he could engage himself in his academic activities without any interruption. This great tradition was kept alive by the rulers of the Āndhradeśa also, through ages. It is a well known historical facts how learning was patronised by the Kings of different dynasties, such as the Śātavāhanas, Ikshāvakus. Pallavas, Kadambas, the kings of Ānandagorta, Śālaṅkāyanas, Vishṇḍins, Eastern Chālukyas, Telugu Chodas, Kākatīyas, the Velama Kings, Reddiy Kings, the Rāyas of the Vijayagaram Empire and others who ruled the Āndhradeśa for a very long period, from 3rd Century B.C. to the 17th Century A.D. with the advent of the foreign rule and the collapse of the Royal Dynasties, many small principalities and tiny states had come into existence under tentelage of the foreign rulers. The Hindu Ṛajāhs, Zamīndārs and other chieftains of even these small states had taken it as their primary duty to patronise learning. Thus there were about 30 Samsthānas (courts) of Rājāhs and Zamīndārs who whole heartedly encouraged the study of Vedas and Śāstras, before India's independence, during the 17th,18th, 19th Centuries and in the first half of the 20th century. These Samsthānandas flourished throughout the Āndhara Pradesh.

The Urlām Samsthānam and the Vijayanagara Samsthānam of the earstwhite Viśākhapatnam District, the Samsthānams of Pithāpuram, Peddāpuram, and Kapileśwarapuram of the East Godavari District, Veṇkātagiri Samsthānam of Nellore District, Nūzivīḍu Samsthānam of Krishna District, Gadwāla and Vanaparti Samsthānams of the then Nizam state, Kārveṭnagara Samsthānam of Chittor District were well known for their munificient patronage of Vedic and

Śāstric Studies. Hundreds of Vedic scholars were honoured every year in places like the Urlam Samsthanam, after testing their mastery in the subject and a certificate obtained by any Vedic scholar from this samathanam was highly valued through out the state.

The Rājāhs of the Vizayanagara Samsthānam were well-known for their generous patronage of letters. After preparing the critical edition of Ṛgveda with Sāyaṇa Bhāshya by putting strenuous efforts for many years Max Mueller applied for financial help, for its publication to several governments and Academies and the offers made by them carried unpleasant tags''. At the advice of Bunsel Max Mueller requested East India Company to undertake publication of the Ṛgveda Wilson strongly recommended Bunsen pointed out that it would be a great disgrace ''If some other country than England published the edition of the sacred book of the Brāhmaṇas''. At the East India Company accepted the responsibility of publishing the work ''as it was connected with the early religion, history and language of the great body of their Indian subjects''. The publication of the work in six volumes was completed in the span of twenty- five years (1849-1874). The first edition was sold out soon; it was in constant demand. Max Mueller applied to the secretary of State for India for Financial support for the second revised edition of the Ṛgveda. But the India council declined to render further help. It was, at that time, the Mahārājāh of Vizayangar, the great sports man, fond of racing and hunting who came to the help of Max Muellar and agreed to beer publication expenses for the second edition which came to more than 4000 Pounds., It was published in four volumes between

1890-1892''. The gratful Max Mueller observed that ''Hindus are not simply grandiloquent but can do grand things also, when opportunity offers''.

The Sanskrit College which was established by the Mahārājāh of Vizayanagaram about 150 years ago which had produced hundreds of Vedic scholars and scholars of different sastras is still working, now under the Government of Andhra Pradesh.

All most all the Samsthānas were patronising the Vedic studies in Andhradesa on the same lines as shown in the case of Vizyanagara Samsthāna. All of them were engaged in four pronged activities:

(1) Establishment of centres of Vedic studies and maintaining them. (2) Conducting Periodical conferences of Vedic scholars and honouring them. (3) Publishing the books connected with Vedas and other Sastras and (4) maintaining libraries. Many such land and philanthropic minded persons of business community also were engaged in such activities with sincerity and Zest.

With the abolition of the principalities and Zamindaries, in the second half of the 20th century, the Vedic studies are now heavily depending on the munificence and generosity of the rich people favourably disposed towards the great Vedic Culture on associations formed, by the persons of great enthusiasm for the protection of the Vedas, in almost all the cities and towns and on temples of larger financial resources.

There are, in Āndhradeśa, about 100 Vedapāṭhaśālas, big and small with the number of students varying from 10 to

50, even more in two or four places. In many of these Pāṭhaśālas, students are taught. Krishṇayjurved (Taithirīya śākha of the yajurveda) which is popular in this state.

Following is the brief account of some of these institutions a few of which continue to function from pre independence years:

1. One Pāthaśāla is functioning as part of the Government Mahārājāh's College, Vizayanagaram, which was established about 150 years ago.

2. The Vedapāṭhaśāla at the Narasimha Swāmi Temple, Simhāchalam, Viśākhapatnam District is a very old institution with a good number of students.

3. There is a Vedapāṭhaśāla, maintained by the Veera Venkata Sathyanārāyaṇa Temple at Annavaram, East Godavari District. It has been functioning for last 100 years.

4. The Pāṭhaśāla which was established at Kapileswarapuram, East Godavari District, by a family of Zamindars about 85 years ago with the name Sarvarāya Veda Pāṭhaśāla is flourishing with a good number of students and efficient teachers.

5&6. There are two Veda Pāṭhaśālas at Kākināḍa. East Godavari District maintained by two Charitable Trusts.

7. The Vedapāṭhaśālas, Dattātreya Gurukulam,' was established 5 years ago, at Rājahmundry, East

Godavari District. It is now functioning with 18 students.

8. At Wadepalli, West Godavari District, there is a Veda Pāṭhaśāla with a good number of students.

9. Resently a Vedapāṭhasāla was established at Kanchimcharla, a village at a distence of 25 Km from Vijayawada, Krishna Destrict., which is being run with the generous financial assistance received from N.R.Is, there are about 100 students in this institution.

10. At Seetanagaram, Guntur District, a Vedapāṭhaśāla was established with the blessing Śrī Tridaṇḍi Chinna Śrīmannārāyṇa Rāmanuja Jeeyar Swamiji and it has been florishing in all aspects with procpests of bright future. It was established about 25 years ago.

11. About 10 years ago an ideal institution Ved Vedānta Gurukulam Mahāvidyālay was established in a scecled village, Maripadu on the banks of the Krishna River by the untiring efforts of a munificent business magnate Sri Malladi Avadhanulu and it is run on traditional lines in a real Gurukula atmosphere free from all kinds of pollution.

12. In an institution Śāṇgaveda Pāthaśāla which was established about 75 years ago at Machilipatnam, Krishna District, there is provision for teaching not only the Vedic texts but for teaching Sāyaṇa Bhāṣya and the Vedāṅgas also.

13. A Veda Pāthaśāla has been functioning at Nellore since 1920 as part of the Samskṛta Pāṭhaśāla which was elevated as Sanskrit College in 1926.

14. There is an institution Sri Mahādeva Veda Pāṭhaśāla in Accalapuram, Adilabad Dt.

15. Sri Seeta Rama Veda Samskrta Vidyā Pīṭham has been functioning for last 50 years at Manthani, Karimnagar Dt., a village which was once known for hundreds of Vedic scholars.

16. There is a Pāṭhasala, named after Sri Chandra Śekharendra Sarasvati, the Paramāchārya of Kañchī Kāmakotipeetha, in Mahaboobnagar.

17. The Ṛgveda and Sāmaveda are taught in the Sri Guru Madananada Sāṅga Veda Vidyālaya in Rāmpuram, Medak District.

18. Sri Śitārāma Veda Samskṛta Vidāpeetha has been functioning at Jagdevapuram, Medak Dt., for last 15 years.

19. There is an institution Sri Vidyā Saraswatī Veda Paṭhaśāla at Vargal, in Medak District.

20. There is an institution Sri Sadananda Vaidika Pathasala at Siddipeta, the District head quaterrs of Medak Dt.

21. Sri Venkateswara Veda Samsrkta Pathasala has been functioning for last 50 years under the administration of the Tirupati Devasthanams, at

Keesaragutta, at the outskirts of Hyderabad in Ranga Dt. With about 100 students.

22. Ṛgveda is taught at the Viśwanāthakṛpā poshita Veda Vidyāpeeṭha, at Komaravelli, Warangal Dit.

23. There is an institution Sri Padmākshī Āgama Vedapāṭhaśāla at the Bhadrakālī Temple, Warangal.

24. Śrī Śaṇkara Gurukula Veda Pāṭhaśāla which was established by the blessings of Pāramāchārya of Sri Kanchī Kāmakoṭi Peetham about 25 years ago is growing into a major institution of Vedic learning with about 100 students. All the four Vedas are taught here with, of course, a large number of students learning Krishna Yajurveda. It is functioning in Vedabhavanam, an imosing building of its own Safilguda, Hyderabad.

25. Ṛgveda is being taught iat Sriparamārtha Sadugur Chatruveda Pāṭhaśālā, situated in Jiyaguda, Hyderabad.

26. And 27. On the top of the sacred Mountain, Śrīśailam, Kurnool Dt., there are two Veda Pāṭhaśālas. In the Śrī Devi Veda Vidyālaya, Ṛgveda and Yajurveda are taught. Another institution Śrī Kanchī Kāmakoṭi Śaṅkaramaṭha Veda Pāṭhaśāla is maintained by the Kanchī Kāmakoṭi Peeṭham.

28. Recently an institution Śri Paramāchārya Candrasekarendra Sarasvati Vedādhyayananu-

samdhāna Pratiṣṭhānam is established in the outskirts of Hyderbad by Sri P. Venkateswarlu a well known philanthropist of Andhra Pradesh in which provision for the study of all the four Vedas is made available. In the vast premises of twenty- two acres of land buildings to house the Pathasala, and students, quarters for teachers and administrative staff, a Gosala, two temples and such other amenties are provided.

Apart from the Pāṭhaśālas, there are many Veda Sabhās which are managed by many Āstikas who collect donations and create big Trusts in the Sabhās. Such Sabhās are there in the District of East Godavari, West Godavari, Krishna, Guntur and Hyderabad. There are also Sabhas maintained by some of the well to do individuals of Philanthropic nature. In the Vedic conferences organised for three or four days every year these sabhās conduct examinations for young students of Veda, give them monetary prizes and honour there teachers and other Vedic Scholars, thus giving impetus to the study of Vedas.

Sri Kauta Suryanarayana, a business magnate who had business established in Madras and Vijayawada and also at Hyderabad later on had established Svadharma Swārājya Sāṅgha in Nineteen Twenties and it has even since been making untiring efforts for the propargation of Vedic studies, presently it is managed by his grand son Sri Kautha Lalita Manohar.

Sri Māganti Suryanarayana, another business magna of Vijawayada established 35 years ago, a Veda Vidvat Pravardhaka Sabhā which conducts periodical conferences of Vedic scholars and honours them.

Sri Māganti Subrahmanyam, the present President of this Sabhā and Sri B.K. Rao, A.L.S.(Retd.) and other like minded persons had started about 8 years ago an institution Vedabhāsyavijñāna and Research Association at Vijayawada with the blessing of Kanchi Kamakoṭi Peetham. Under the auspices of this institution Vedabhāshya is taught. This institution was shifted to Veda Bhavan, Hyderabad at the instructions of Sri Jayendra Saraswathi Swamiji of Kanchi Kamakoti Peetham, so that students of both the institutions might mutually be benefited in their studies.

The prosperity of Vedic studies in Andhra Pradesh owns much to the Anugrah of Lord Venkateswara. About 25 years ago two schemes were introduced by the administration of the Tirupathi Tirumala Devasthanamas at the initiative taken by Sri Marri Chenna Reddy, the them Chief Minister of Andhra Pradesh on the advice of Sri Uppuli Ganapati Sastry, the sage-like Vedic scholar. As per the first scheme any Vedic Scholar or a scholar of a sastra who teaches the subject to his own son or sons of others is given decent monthly honorarium and the student assured of some lump sum amount money after completion of his studies.

As per the second scheme Vedic scholars are employed are employed in Temples of Villages and towns with a regular scale of honorarium and other benefits of employment; they perform pārāyaṇa of their Veda Śākhā in those temples. Needless to add there schemes have given tremendous impetus to the Vedic studies in Andhra Desa. Some other major Temples also are extending similar encouragement to the Vedic Studies.

Following is the list of Vedic Scholar present in Āndhradeśa.

1. Vedic Scholars who are proficient in Vedabhāshya and some more Śāstras like Mīmamsā and Vedānta: 19
2. Ghanapāthins :45
3. Vedic Scholars proficient in the performance of Vedic rituals and also in one more Sastra :8
4. Kramapāṭhins: 218
5. Simple Āhitāgnis:25
6. Scholar Āhitagnis: 26

Almost all these scholars are getting help from T.T.D. and other Major Temples.

The Sri Venkateswara Veda Pāṭhaśāla, the biggest Vedic institution with about 400 students is situated on Dharmagiri on the top of Tirumala, as the vicinity of the Lord Venkateswara. Recently it is elevated to the position of a Vedic University which is expected, by the grace of the Lord, to encourage the study of the Vedas and all subjects connected with lore not only in the A.P. but in the whole country.

There are many people in India who strongly believe that there are many scientific truths hidden in the Vedas and other works based on the Vedas in works auxilarly to them. Now many scholars well versed in modern scientific literature with a fairly good knowledge of Sanskrit and Vedic traditions are engaged throughout India in the one hours Task of

discoveiing the scientific truths hidden in the Vedic and allied literatures. Some such work is carried on in Āndhra Pradesh also.

1. In order to preserve the texts of the available Veda śākhās a laudable effort is being made by the T.T.D. So for T.T.D. has recorded the vedic chanting to the extent of about 2000 (two thousand) hours.

2. Sri Veda Bhāratī, founded by Dr. RVSS Avadhanulu a holder of M.Sc. degree (with nuclear physics) and Ph.D. degree in Sanskrit, is engaged under his guidance in the work of digitising the texts of Vedas including Samhitas, Brāhmaṇas, Aranyaks and Upanisadas along with their commentaries. Attempts also are being made to scan the palm leaf books of the Vedas with the help of computer scanner and preserve them in the CDs. Dr. Avadhanulu has been trying to bring out some scientific truths groom the Vedic literature and propagate the results through lectures, booklets and books. He has recently published a book (of about 300 pages ¼ demi size) entitled " Science and Technology in Vedas Śāstras".

3. Another scientist Dr. C.S.R. Prabhu, Dy. Director General National Informatic Centre, Hydrabad, has been engaged for last 25 years in the study of scientific litrature in Sanskrit; including the Vedas and the auxialiaries. With the help of the Vimāna Śāstra of Bharadwāja, and other works he produced some hither to unknown things like an alloy a fire-

resisting liquid some food materal which keeps the man without hunger for may days; and he has taken patient for all these things. He is now planning to establish an institution Bharadvaja institution of Vedic Sciences and Technology.

4. To years ago an institution SERVE (Scientific Research on Vedas) was established, in Hyderabad with the blessing of Sri Ganapathi Sacchidānanda Swāmījī, the Peethādhipati of Avadhūta Dattapeeṭham, Mysore. It was inaugurated by Śrī Swāmiji on 24th October 2004. Sri K.V. Krishna Murthy, a Science PG Degree holder and Vedic scholar is the Vedic scholar is the Chairman and Managing Trustee of the institution, SERVE was established with the following plan of action.

1. Identifying, locating and procuring ancient scientific texts books and summarising then in English and Telugu.

2. Comparing the same with the modern scientific findings and evaluating them.

3. Preparing a lexicon of ancient technical terms etc. SERVE conducts seminars of scientific subjects connected with Vedic literature they conducted two seminars recently one on "Vedic Knowledge: Contemporary Relevance" and second on "Ayurveda" as an alternate.

4. Dr. T.S.Ramakrishna, the former Director of N.G.R.I. (National Geophysics Research

Institution) has started at Hyderabad a few years ago an organisation ESWARA (the Earth system Sciences Awareness and Research Association) which tries to bring together the Ancient Indian Sciences and the modern sciences for the benefit of mankind. "Lecture series are delivered, under the auspices of ESWARA by expects in different subject as medicine, Mathematics, astronomy agriculture, engineering ecology besides earth sciences and dynamics of life. The abstracts of 29 lactures delivered so far are available on the wed sight. Eswaraindia. Org.

As the foregoing brief account indicates there is every possibility of Vedic studies flourishing further in the Andhra Pradesh by the grace of the Lord Venkateswara.

Vedic Studies in Assam

Professor Rajendra Nath Sarma

Assam is the oldest and most prominent state in the entire North Eastern region. The ancient name of Assam is the Pragiyotisa. Kamrupa is also the old name of Assam but it is a bit new in comparison to Pragiyotisa. But both these names of Assam are mentioned in the 4th canto of the *Raghuvamsa* by Kalidasa. On the other hand the mention of these two names is equally seen in Banabhatta's Harsa-carita and the copper plate inscription of king Barman of 7th century A.D. The derivating meaning of the word Kamrupa and the boundary of Kamrupa are described in the *Kalikapurana*.

It may be presumed that like in other parts of the country, Sanskrit was studied diligently in all of its branches in ancient Assam. In the Nidhanpur Copper Plates of Bhaskar Barman (620-30 A.D.), It has been mentioned that about two hundred Brahmins were the followers of different Sakhas of the *Rgveda*, *Samaveda* and *Yajurveda*. Even in the Duby Copper Plate (7th century A. D.), it has been stated that Vajradatta, son of king Bhagadatta studied the four Vedas. There is the specific mention of the vedic learning and teaching and of the vedic culture in *Vanamala* Cooper Plate on the 9th century A.D.

From the days of the Vanagaon Copper Plate (1035

A. D.) of king Ratnapala, there is the indication of the vedic study in the Kamrupa (Assam).

It is clearly understood that during the reign of king Dharmapala, the Samaveda was learnt and taught in Kamrupa (Assam). It may be clearly understood that in ancient Kamrup (Assam), the Vedas except the *Atharvaveda* were learnt and taught.

It may be mentioned that in ancient Assam there were some Vedic pandits but they did not write any work or commentary etc. Though they study the Vedas, they could not make any significant contribution to the Vedic studies in Assam.

A very few traditional pandits like Mahamahopadhyaya Dhiresvaracarya, pandit Bipin Chandra Goswami and Ramanikanta Sarma taught the Vedas in traditional pathasalas. Those pathasalas were under the Assam Sanskrit Board established in 1926 with its office at Srihatta.

The Assam Veda Vidyalaya established in 1979 at Guwahati as a purely voluntary organization has now enjoyed the status of an upgraded Sanskrit Tol (i.e. pathasala) under the Assam Sanskrit Board. This Veda Vidyalaya was established with a view to teaching the recitation of Vedic mantras with various proper accents. So, the students of tender age were admitted to the Vidyalaya with residential facility. The traditional method of teaching and learning the Kanva Sakha (branch) of the *Yajurveda* has been going on besides the study of Panini Vyakarana, Veda and other subjects under Sanskrit Board. The Veda Vidyalaya has published some books like the Assamese translation of *Manu- Smrti and Sanskrit-*

English Dictionary. It has also published a book in Assamese viz., *Vaidik Sahityar Ruprekha* by Dr. Thaneswar Sarma in 1997.

It deserves special mention that The Arya Samaj, Guwahati has also published some vedic works like the Assamese translation of *Sukla Yajurveda, the Samaveda* and the *Atharvaveda* in the light of Dayananda's commentary.

The Vedic Research and Global Study Centre of Puranigudam, Nagaon (Assam)

Has published the Assamese translation of the *Atharvaveda* with notes of the *Sayana Bhasya* by Dr.Rabindra Nath Sarma in 2005. Though the study of the Vedas in traditional way is not in existence in Assam except the Sasvarapatha in the Assam Veda Vidyalaya, the Vedic study has been going on in the post-graduate Department of the Gauhati University since 1967 as a special Group. Even before that in the previous class of the Department, one full- paper is devoted to the Veda.

In the year 1970, the Govt. *Assam Sanskrit* College (now re-designated as K.K. Handiqui Govt. Sanskrit College in the hallowed memory of Late Krishna Kanta Handiqui, the first Vice-Chancellor of the Gauhati University) was established at Guwahati and is affiliated to the Gauhati University. In this college also, there is the provision for the study of the Veda as a special group in major course. The other groups in the college are *Kavya, Nyaya, Vedanta, Mimamsa* and *Dharmasastra*.

Veda as a subject is also being taught in the under-graduate classes in Major course and not in general course in

the colleges in Assam. In about 35 Degree colleges under the Gauhati, Dibrugarh and Assam Universities, Sanskrit is taught in Major course wherein a full paper of one hundred marks is devoted to the Veda, Brahmana and Upanisads. That way, the Vedic studies in Assam cannot be denied at all. It also deserves special mention that the Assam University (central) at Silchar has the postgraduate department of Sanskrit, which offers Veda as a subject (devoted to a Group).

The post-graduate Department of the Gauhati Uniersity established in 1957 is a big Department having as many as fourteen faculty members, the highest number in the entire Arts faculty of the University. Among them, there are five teachers including three Professors, one Reader and one Lecturer specialized in the Veda. The Department has the intake capacity of sixty-five students in previous (2 semesters) and sixty five in final (2 semesters) classes and ten students in M. Phil. course also there is a specialization of the Vedic Group in M. Phil. Course every year.

Apart from its post-Graduate and M. Phil courses in three Groups viz., *Kavya*, *Veda* and *Darsana*, the Department of Sanskrit of the Gauhati University provides teaching Ph. D. course in Veda and other studies as well. About twenty scholars have been awarded the degree of Ph. D. in different topics on the Vedas by the Gauhati University. All of them did their research works in the post-Graduate Department of the Gauhati University. Those scholars worked under the supervision of Late Prof. Jogiraj Basu, Professor Mukunda Madhava Sharma, Late Professor Bhabendra Nath Hazarika, Professor Ashok Kumar Goswami, Professor Maitreyee Bora, Professor

Rajendra Nath Sarma (the present writer of this write-up), Professor Thaneswar Sarmah and Professor Nalini Devi Mishra.

It may be pointed out here that Late Professor Jogiraj Basu's research work entitled "*India of the Age of the Brahmanas*" already published long back is a great contribution to the Vedic studies in Assam. His "*Veder paricay*" in Bengali (Vedar paricay translated into Assamese published by Assam Publication Board) is another contribution to the Vedic Studies in Assam. He is also to his credit another book in Bengali under the title "Upanisader sadhana and Bhavadarsha". These two works are also contribution to the Vedic study in Assam. "The Vedic Accent" by Professor Nalini Ranjan is also a contribution to the Vedic study.

The number of published works written in English on the Veda is very negligible in Assam. However, unpublished Ph.D. These written in English are of quite a good number. Some of them are *Education in the Upanisads*, by Dr. Jogeswar Sarma; *Caturvedabhasya-bhumika: A Study by Professor Maitreyee Bora, Yaska's Nirukta : A Critical Study* by Professor Nalini Devi Mishra ; *Visnu in Vedic and Puranic Literature* by Dr. Manjula Devi; *Rudra in the Vedas* by Dr. Nilima Devi; *Theosohical Hymns of the Atharvaveda* by Dr. Upama Barman Deka; *Major and Minor Deities of the Rgveda: A Study* by Dr. Sudhendu Mohan Bhadra; *Literary Beauty in the Upanisads* by Dr. Nandita Bhattacharyya Goswami and *The Mundukopaisad: A study* by Dr. Nripendra Nath Sarma. All these are the Ph.D. Degree awarded Theses by the Gauhati University.

Professor Sitanath Dey, formely Head of the Department of Sanskrit, Tripura University obtained the Ph. D. Degree for his thesis *Sukla-Yajurveda: A study* from the Dibrugarh University, Dibrugarh (Assam) and the same has been published already. "Nationalism in the Vedic Literature" by Dr. Shiva Acharya and "Apsaras" by Dr. K.K. Handique are two published Ph. D. Theses.

Translation Works

It is worth mentioning that the first ever Assamese translation of the complete *Rgeda Samhita* by late Pancanan Sarma Phukan was published from Guwahati in 1980.

Late principal Binanda Chandra Barman also translated the first hymns of the *Rgveda* into Assamese under the title *Rgveda* which was published from Guwahati in 1972. Another translation of nine principle Upanisads with exposition in Assamese by Late Golap Chandra Shastri was published under title *Upanisad Kathamrta* in 1979 from Jorhat (Assam). The Assam Veda Vidyalaya published the Assamese translation of the *Yajurveda*. The Assam Publication Board, Guwahati published the Assamese translations of the *Aitareya Upanisad* by Professor Ashok Kumar Goswami; *Kathopanisad* by Late Principal Tirthanath Sarma and *Taittiriyopanisad* by Professor Mukunda Madhava Sharma during 1980s. Professor Maitreyee Bora also translated the Upanisads (three in number) of the *Atharvaveda* which have been published from Guwahati some four or five years back. Late Acharya Manoranjan Shastri wrote a book named "*Vaidik Darshanar Ruplekha*" in Assamese published long back.

Dr. Haladhar Goswami, Lecturer in Physics, M.C. College, Barpeta (Assam) wrote a book in Assamese under the title *"Vaidik Sahityat Vijnanar Svaksar"* which was published from Barpeta in 2003. It is a significant contribution to the Vedic Literature.

It may be mentioned here that some of the scholars and teachers have contributed in the field of Vedic literature by way of writing and publishing their papers of high standard in national research journals. Mention may be made of Late Professor Jogiraj Basu, Professor Mukunda Madhav Sharnma, Late Professor Bhabendra Nath Hazarika, Professor Maitreyee Bora, Professor Thaneswar Sarmah, Professor Nalini Devi Mishra, Professor Rajendra Nath Sarma and Dr. Manjula Devi.

Published Research Papers

Some of the Teachers of the Sanskrit Department of the Gauhati University have contributed their papers of high standard published in different Research journals and Felicitation volumes. Mention may be made of the following papers:

1. *Rudra and Siva: Their Vedic Concept* by Late Prof. B.N.Hazarika (*Visheshvarananda* Indological Journal, Vol. XXVI, Hoshiarpur,1988)

2. *Indian Civilization as revealed in the Atharvaveda* by Dr. R.N. Sarma (*Vedoddharini*, Vol. XV. Delhi, 1987).

3. *Philosophy of the Upanisads* by Dr. R.N. Sarma (*Vedoddharini*, Vol.XVI, Delhi, 1989)

4. *Samvarta Angirasa* by Dr. Thaneswar Sarmah (*Surabharati*, Vol. 3, Gauhati University, Guwahati,(1996).

5. *''A Note on the Origin of Vedic Music'* by Professor M. Bora (Surabharati, (Vol.4&5, Gauhati University, Guwahati, 1996-98).

6. *Vedic Ecology:* A Re appraisal by Dr. N.D.Mishra (Surabharati, (Vol.4&5,Gauhati University, Guwahati, 1996-98).

7. *Spiritual Interpretations of the Vedas* by Prof. K.P.Sinha (studies on Indology, Satguru Publiations, Delhi, 1996).

8. *The Sacred Numeral 7(Sapta) in the Rgveda* by Professor Maitreyee Bora (studies on Indology, Satguru publications, Delhi, 1996)

9. *Ucathy Angirasa* by Dr. Thaneswar Sarmah (Bharata Vidyasaurabham, Manorama Prakashan, Guwahati, 1997).

10. *The Vedic Concept of Agni as Vaisvanara* by Professor Maitreyee Bora (Bharata Vidyasaurabham, Manorama Prakashan, Guwahati,1997).

11. *The concept of Pavitram in the Veda* by Dr. Nalini Devi Mishra (Bharata Vidyasaurabham, Manorama Prakashan, Guwahati, 1997).

Vedic studies in Assam as would appear from the write-up have got fairly stabilized. Some scholars are working on Vedic literature for creating something critical. It may only be expected that as time rolls by the number of scholars would not remain as less as it is at present. It also appears from the above that the vedic studies in Assam have got a laudable status.

Vedic Studies in Bengal

Prof. Dr. Bhabani Prasad Bhattacharya

Bengal has a pride in its rich heritage of ancient Indian civilization and culture. The diverse branches of Sanskritic studies, especially Nyāya and Tantra, have their origin in Bengal which at a later period to other states in India. Though different varieties of Sanskrit learning and scholarship have taken roots in Bengal, it is indeed unfortunate that Vedic studies have not developed and nurtured in a remarkable way in this part of India. The reasons are not too far to seek. Bengal, once the seat of British administration, during the pre-independence era, followed the English model of eduction and culture which led to the gradual extinction of traditional Indian civilization and culture. The Muslim rule also contributed to a certain extent to the eradication of traditional learning and scholarship. In this respect, Bengal suffered the most in the preservation and propagation of ancient Sanskritic studies. Vedic studies which were deeply rooted in other Indian states, did not flourish in this eastern part of India, due to poor patronage and utter neglect.

The Vedas comprise the earliest records of ancient Indian civilization and culture. The Vedic literature is represented by four classes of literary compositions which comprise the Saṃhitās, the Brāhmaṇas, the Āraṇyakas and the Upaniṣadas. According to Indian tradition, the Vedas are looked upon as

the earliest literary records of our country and the tradition, itself asserts that the Vedas are eternal (nitya), uncreated (apauruṣeya) and without a beginning (anādi) and as such they existed always and nothing could have preceded them.

Bengal's contribution to Vedic studies covers a wide spectrum of Vedic learning and scholarship which may be classified under the following sub-theme:

1. The early period of Vedic studies in Bengal.
2. Vareties of Vedic studies in Bengal.
3. The role of the Asiatic Society and its contemporaries in the propagation of Vedic Studies in Bengal.
4. Bengal and philosophy of the Vedas.
5. The present state of Vedic studies in Bengal.

The advent state of Vedic tradition in Bengal is not marked by any significant contribution as the Ṛgveda, Sāmaveda and Yajurveda do not contain any reference to Bengal or the Vedic culture and civilization taking some shape in this part of India. On the contrary, Atharvaveda V. 22.14 banishes fever or Takman to the lands of Aṅga and Magadha but here also Bengal is conspicuous by its absence. In the Śatapatha Brāhmaṇa (1.4.1.10--17) we find a reference to Videgha (= Videha) which happens to be Mithila of recent times. If 800 B.C. is accepted as the date of composition of the ŚB, it can be assumed that the advent of Vedic Culture in Eastern India commenced from that time onwards. But still the name of Bengal does not figure in the above reference. In the

Aitareya Āraṇyaka ll. 1.1 (Vaṅgāvagadhāścerapādāḥ) we come across the name of Vaṅga, mentioned along with 'Vagadha' (Magadha) and 'Cera'. But Sāyaṇa in his interpretation on the above extract strikes a different note, though modern scholars take 'Vaṅga' in the sense of Bengal. It seems all the more probable that the countries of Aṅga, Vaṅga and Magadha were discarded by the Vedic Aryans on account of their alien religion which was considered detrimental to the growth of traditional Vedic culture and civilization. This fact perhaps gives rise to the practice of expiation (prāyaścitta) performed by the people visiting these countries as tourists. In this respect, Baudhāyana Dharmasūtra (I.1.2, 13-15) offers clear evidence. But side by side, Bengal's importance as a destination of pilgrimage is recognised by the famous verse-'Aṅgavaṅgakalingeṣu Saurāṣṭramagadheṣu ca /tīrtayātrāṃ vinā gacchan punaḥsaṃskāram arhati'. It also brings home the fact the Vedic people going on a pilgrimage to Bengal carried with them the legacy of Vedic tradition which resulted in the growth and development of Vedic learning in this so-called forbidden land. In the Mahābhārata (l. 104.5) we come across the name of Vaṅga and in the Rāmāyaṇa (X.39) the countries of Aṅga, Vaṅga and Magadha have been mentioned as rich and prosperous places. From the Damodarpur copper-plate dated 5th-6th centuries A.D., it is known that the Brahmins in Bengal used to perform Vedic sacrifices.

The Pālas and the Senas of Bengal rendered rich patronage to Vedic learning and culture. Devapāla (810 A.D. --850 A.D.) of the Pāla dynasty has his minister Darbhapāṇi, who was well-versed in the four Vedas. Not only Darbhapāṇi

but his illustrious grandson Kedāra Miśra was renowed Vedic scholar of his time. Bhatta Gurava Miśra, minister of the Pāla king Nārāyaṇa Pāla (10th century A.D.) was acclaimed to be a great exponent in the Vedas, Vedāṅgas and sacrificial lore. Guṇaviṣṇu, the court poet of Valla Sen (1158 A.D.--1177 A.D.) was credited with the authorship of a Vedic commentary, entitled 'Chāndogyamantrabhāṣya'. Halāyudha, a contemporary of Lakshman Sen (1179 A.D.--1206 A.D.) composed the treatise 'Brāhmaṇasarvasva', a scholarly commentary on more than three hundred verses of the White Yajurveda used in various domestic ceremonies. In the seventeeth century A. D., Ramnath Vidyavachaspati in his 'Sāmamantravyākhyāna' and Ramkrishna Bhattacharya in his 'Mantrakaumudī' made significiant contributions to Vedic studies by their erudite interpretations of some Sāmavedic mantras employed in various Gṛhya rites.

The early period of vedic studies in Bengal will remain incomplete if we do not mention such literary stalwarts as Bankim Chandra Chattopadhyay (1838--1894), Satyendra Nath Datta (1882--1922), Swami Vivekananda (1863--1902) Sri Aurobindo (1872--1950) and last but not the least Kaviguru Rabindranath Tagore (1861--1941). This age is marked by a literaty and poetic study of the Vedas as most of the thinkers of this era gave expression to their thoughts counced in a metrical version of their own. But it should be borne in mind that no text-editing and textual criticism worth its name was ever attempted by any scholar of this age.

The second sub-theme, Varieties of Vedic studies in Bengal comprise traditional, modern and scientific

interpretations of the ancient fund of knowledge enshrined in the Vedas. The traditional method of interpreting the Vedas has been evident in the writings of Ramesh Chandra Datta, Durgadas Lahiri, Dinabandhu Vedasastri and Chandra Kanta Tarkalankar, to name a few. Dr. Batakrishna Ghosh happened to be the pioneer in the field of modern interpretation of the Vedas. A well-versed scholar in German and French, he first introduced the modern method of interpreting Vedic mantras from the standpoints of comparative Philology, comparative religion and mythology to his students in the Department of Sanskrit, C.U. But his premature death left a void in the study of the Vedas in this new direction. Dr. Kshitish Chandra Chatterjee, though a traditionalist in heart, did not hesitate to accept the modern interpretation of the Vedas if it was found to be more suitable than the traditional one. The three Volumes of Vedic Selections, published by C.U. and edited by the great scholar amply demonstrate the above truth. Sri Aurobindo and Sri Anirvan have explained the Vedas in their own inimitable style which show their genius in bringing out the esoteric meaning of the Vedic hymns.

In the field of scientific interpretation of the Vedas, the name of Yogesh Chandra Roy Vidyanidhi comes first who will be long remembered for his epoch-marking work 'Veder Devatā O Kristikala'. Here the learned author has tired to examine certain astronomical data in arriving at a scientific insight into the nature of Vedic Gods and the period of Vedic civilization. The scientific knowledge of Ramendra Sundar Trivedi is amply demonstrated in his work 'Yajñakathā' which deals with the technical terms and technicalities associated with

different Vedic rituals. Another work penned by him is the Bengali translation of the Aitareya Brāhmaṇa which is also marked by a scientific tenor on the part of the author. Pandit Vidhusekhar Sastri, a contemporary of poet Rabindranath, is still remembered for his incomplete Bengali translation of the Śatapatha Brāhmaṇa. Other prominent names in the field of science in Vedic literature include those of B.B. Datta, S. N. Sen, Gurugobinda Chakravorty, P.C. Sengupta, B.N.Seal, Sadakanta Ganguly, A.K.Bag, J.L.Bhaduri and others.

The Asiatic Society and its contemporaries played a significant role in the propagation of Vedic Studies in Bengal. In this connection, the name of Acharya Satyabrata Samasrami (1846-1911), an erudite Vedic scholar comes first. Text- editing and textual criticism of Vedas began in this era with great zeal and enthusiasm. In 1860, Samasrami accepted the responsibility of editing and publishing the Sāmaveda in the Bābliotheca Indica series of the Asiatic Society of Bengal. The renowned Vedic scholar edited a number of important Vedic texts like Aitareya Brāhmaṇa with a long and scholarly introduction in Sanskrit entitled 'Aitareyālocanam', Śātapatha Brāhmaṇa, Yāska's Nirukta with a scholarly introduction in Sanskrit titled 'Niruklālocanam', Mantrabrāhmaṇa, Vaṃśabrāhmaṇa, Devatādhyāyabrāhmaṇa and Sāmavidhānabrāhmaṇa. Other memorable works of Samasrami are the Bengali translations of Gobhila Gṛyhaūtra, Śukla Yajurveda, Vaṃśabrāhmaṇa and Devatādhyāyabrāhmaṇa. His creative writings on Vedic language, literature and culture are easily discernible in a host of works such as Aitareyālocanam, Niruktālocanam, Trayībhāṣyam and Trayīcatuṣṭayam. Another Vedic scholar

and contemporary of Samasrami, Sri Rajendralal Mitra was associated with the Asiatic Society and had edited Aitareya Āraṇyaka, Taittirīya Āraṇyaka, Gopatha Brāhmaṇa and Āśvalāyana Śrautasūtra. Besides editing, he was also created with some original works in the field of Vedic language and literature.

The works on Veda, mostly published by the Asiatic Society, mainly belonged to Sāmaveda and were in most cases based on manuscripts from Bengal. Durgamohan Bhattacharya, the doyen of Vedic studies and research, made critical edition of Vedic texts a matter of scientific knowledge and pursuit in the twentieth century Bengal. Dr. Bhattacharya belonged to that class of scholars who were proficient in traditional learning and at the time also adopted a modern scientific approach. He was a reputed scholar in both the Veda and Śāstra. Professor Durgamohan will be remembered particularly for his significant contribution to the knowledge of the Paippalāda- Saṃhitā of the Atharvaveda. He conducted a research tour in Orissa in 1960, procured important manuscripts of that Veda and collected data on the Paippalāda tradition. He undertook a critical edition of the Paippalāda Saṃhitā and published the same with a few kāṇḍas. Unfortunately he did not live long to complete his laudable venture. But his worthy son, Dr. Dipak Bhattacharya, completed this work left unfinished by his illustrious father. Other critical editions of Durgamohan's works include Chāndogyamantrabhāṣya - A pre-Sāyaṇa Vedic commentary of Guṇaviṣṇu, Sanskrit Sahitya Parishad, Calcutta 1930, Ajitasenavyākaraṇa Gilight Manuscripts, Vol. 1, Srinagar, 1939, pp. 101.-136. Muktāphala, Calcutta Oriental

Series, 5, Calcutta 1944.; Chāndogya- Brāhmaṇa with the commentaries of Guṇaviṣṇu and Sāyaṇa, Calcutta Sanskrit College Series, No.1,1958; Brāhmaṇasarvasva- A pre-sāyaṇa Vedic commentary by Halāyudha, Sanskrit Sahitya Parishad, Calcutta, 1960. Besides the above works, Prof. Bhattacharya was also credited with a host of creative writings on Vedas and allied literature in Bengal and Sanskrit. The Asiatic Society is still playing a most prominent role in the matter of text-editing and critical edition of Vedic texts in Bengal. Not only Asiatic Society but the Sanskrit Sahitya Parishad also contributed in a big way to the editing and publication of Vedic texts. Later the Government Sanskrit College, Calcutta also played a prominent role in this memorable task.

The fourth sub-theme, Bengal and philosphy of the Vedas, takes within its ambit a philosophical study of the ancient learning enshrined in the Vedas. The philosophical aspect is not so palpable in the Saṃhitās and the Brāhmaṇas as it is in the Āraṇyakas and the Upaniṣads. Among the scholars, engaged in the task of expounding the philosophy of the Vedas, Raja Rammohan Ray, comes first who in 1816 A.D. translated a number of Upaniṣads into English and this work continued for a period of three years at a stretch. Swami Gambhirananda of Ramakrishana Math and Mission edited Upaniṣad Granthamālā comprising 11 principal Upaniṣads with Bengali translations which has been published by the Udbodhana Kāryālaya, Swami Jagadisvarananda of Sri Ramakrishna Dharmachakra edited Ṛgveda (first four Adhyāyas), Sāmaveda, Yajurveda and Atharvaveda with their Bengali translations for the general public of Bengal. Pandit Durgacharan Sāṅkhya-

Vedāntatīrtha edited and published eleven Upaniṣads in original, with their Bengali translations and Śāṇkara- bhāṣya appended to them. Upendranath Mukhopadhya published Upaniṣad Granthamālā with corresponding Bengali translations under the Vasumatī Granthamālā Series. Sri Aurobindo and Srimat Anirvan, the two spiritual thinkers of Bengal, also dealt with the philosophical implications of the Vedic hymns. Both of them delved deep into the Vedic lore, churned the vast ocean of Vedic learning and presented a unique symbolic interpretation of Vedic Truth as visualised by the poet-seers of hoary antiquity.

The philosophical interpreation of the Vedas finds expression in the writings of the profound philosopher Sri Aurobindo, who has analysed the Vedic Saṃhitās from a completely different angle and through his interpretation has tried to remove the hiatus between the though-currents presented in the Saṃhitās and those presented in the Upaniṣads that originated in the last phase of the Vedic civilization. Sri Aurobindo has described Truth as the Supreme principle conceived of as different deities in the Vedic hymns and has projected the philosophy that different aspects of the same Truth have been invoked in different mantras. He, therefore, says that the apparent meaning of the Vedic hymns is not to be taken into account, because this presents the picture of a feeble man approaching his chosen deities for fructification of his desires. The real situation is not that, because in the Upaniṣads, one finds the seer describing the man as the 'child of immortality' (amṛtasyaputrāḥ) and also as a storehouse of tremendous energy. In the view of Sri Aurobindo, the soma so frequently referred

to in the Vedas, is not the juice extracted from a particular plant but waters of spirituality, which should be drunk by the man in order to attain fulfilment. The advice emerging from the Vedic literature, thus, in the view of Sri Aurobindo, is that the man should fill his physical mould with waters of spirituality.

Srimat Anirvan, the great savant and philosopher, sheds new light on the Vedas by his his original thinking which appears to be somewhat mystic in character. His magnum opus 'Veda Mīmāṃsā' in three volumes is the cherished treasure of his innovative contribution to Vedic literature and culture. In the view of Srimat Anirvan, the Vedic religion is an indivisible whole comprising animate and inanimate objects and in its realisation a dynamic thought-current is the ultimate truth. He is of the opinion that a more mature manifestation of Vedic learning is to be found in the Yoga and the Tantra. Srimat Anirvan says that in the earliest speculation of Vedic scholarship, both ascension and descension exist. In the spiritual quest for knowledge, the ascension plays a dominant role, the enquirer tries to free his consciousness from the influence of inertness. As result of that, in the spiritual realisation intellect reigns supreme. But in this process, the aspect of descension has never been lost sight of. The learned interpreter is of the opinion that a harmonious blending of the two aspects marks the Vedic quest for truth. He further states that in the Vedas, both Heaven and Earth are conceived of as deities - God is not only a transcendental concept which is comprehensible by intellect but he becomes perceptible also in the seekar's consciousness. Due to the expansion of one's own consciousness, one feels the existence of god within oneself

and in this process one is elevated to the status of godhead. In the view of the saint- philosopher, this expansion is not a mere manifestation but it is an effective power and these are the cardinal principles of Vedic thought.

Srimat Anirvan says that if one applies intellect only in comprehending the import of the Vedas, that attempt is bound to be futile. In the view of the eminent scholar, Yāska in his Nirukta has laid down certain characteristics which lead to enlightenment or 'intuition' (bodhi). But he also puts equal emphasis on intellect (buddhi) or reasoning (tarka). The great savant lauds the stupendous labour of modern scholars in the interpretation of the Vedas but in his view their expositions have become fruitless, erroneous and uncalled for, due to lack of intuition on their part. Srimat Anirvan belives that an ideal combination of intellect (buddhi) and intuition (bodhi) can only lead to a correct understanding of the Vedic mantras. He further states that along with these two tools, a mingling of historical knowledge will show us the right path of Vedic interpretation.

Thus in Anirvan's view, the light of intuition, the stream of intellect and the ray of historical knowledge should be the cornerstone for the edifice of Vedic learning and culture. The Vedas contain neither meaningless words uttered on the ooccasion of works (karma) nor the works performed by mantras are futile. In essence, work is a means, while knowledge and its manifestation form the end. In his view, the Vedic seers have found the true import in knowledge (Jñānayajña) which is attainable through the medium of action (draṿyayajña).

Bengal has contributed richly to the Mīmāṃsā system of Philosophy, which is regarded as a system of fundamental importance for interpreting the Vedic projections.' Bālavalabhībhujanga' Bhavadeva Bhaṭṭa contributed richly to this system as is evident from his work ' Tautātitamatatilakam' based on the Bhāṭṭa school of Pūrvamīmāṃsā as also from reference to him made in certain inscriptions. Moreover, the Prabhākara school of Pūrvamīmāṃsā practically originated in the soil of Bengal, and both Prabhākara and his commentator, Śālikanātha, belong to the Rāḍh region of Bengal. Śālikanātha, who was well-known as a 'Gauḍamīmāṃsaka' flourished some time in the seventh century A.D. Among lesser known Mīmāṃsakas of Bengal, mention may be made of Ramakrishna Bhattacharya, Chandrasekhar Vachaspati and Raghunath Vidyalankar.

The present status of Vedic studies in Bengal takes within its purview a host of eminent personalities who are pursuing in this field with tremendous zeal and great enthusiasm. Though the early period of Vedic studies in Bengal did not see any sustained work on the Āraṇyakas and Vedāṅgas proper, the present century makes some amends for this lack of Vedic learning. Amareswar Thakur editied the Ṇirukta Vedāṅga in original with a complete Bengali translation of the same in 4 Vols. Which were published by the C.U.Madhavdas Sāṅkhyatīrtha, another Vedic scholar, is well-known for his Bengali translations of the Ārṣeya Brāhmaṇa and the Āpiśalīśikṣā, also a Vedāṇga work. In this connection, mention may be made of two young scholars from Bengal, Didhiti Biswas and Pukarnath Bhattacharya, who have focussed their

attention on the Āraṇyakas, a neglected branch of Vedic literature. Viman Chandra Bhattacharya, research professor of Vedic language, literature and culture in Govt. Sanskrit College, Calcutta was a versatile Vedic scholar of the twentieth century, who will be long remembered for his valuable contribution to the field of Vedic studies. This promising Vedic scholar did not live long to contribute enormously to the pristine stock of human knowledge embedded in the Vedas.

Let us now look at the recent trend of Vedic Studies in Bengal which include a slew of personages who have shown keen interest in the dissemination of knowledge in the diverse branches of Vedic language and culture. Among them the names of Narayan Chandra Bhattacharya, Harinarayan Bhattacharya, Tarka- Veda-Vyākaraṇa-tirtha Gauri Dharmapal and Sukumari Bhattacharya are worthy of mention. The second rung of Vedic Scholars who have done valuable work in the field of Vedas include those of Bhabani Prasad Bhattacharya, Samiran Ch. Chakravarti, Gopal Nath Bhattacharya Dipak Bhattacharya, Paritosh Thakur, Sm.Santi Bandyopadhyaya and Amar Kumar Chattopadhyaya. The younger generation of scholars who are continuing with Vedic studies and research in Bengal include among others, Abhijit Ghosh, Pranab Kumar Adhikari, Pradyot Kumar Datta, Nabanarayan Bandyopadhyaya, Jyotish Nath, Uday Kumar Bandyopadhyay, Samir Kumar Mukhopadhyay, Somnath Mukhopadhyay, Kana Chattopadhyaya, Tarak Nath Adhikari, Nilanjana Sikdar Datta, Srimanta Chattopadhyay, Krisnakali Bhattacharya, Bhaskar Nath Bhattacharya, Sushanta Kumar Chakraborty, Indrani Datta and Sambhunath Chakravarti to name a few.

Most of the universities in West Bengal have Department of Sanskrit where Vedic literature is taught in both under-graduate and post-graduate classes. Rabindra Bharati University, Kolkata, has got a separate centre for Vedic studies, where facilities are extended to scholars to carry out research in deverse fields of Vedic learning and also to extract scientific and technological truth from the Vedas. This zonal level advanced centre has been taking care to analyse Vedic Astromy and to bring out the facts before the scholarly word so that scholars can get interest in working on this forgotten field of Indology.

The greatest contribution in the field of Vedic knowledge, however, is being made in the present century by Sri Sitaramdas Omkarnath Samskrita Siksha Samsad of Kolkatta, which is imparting instructions in the method of chanting the Vedas and is offering courses approved by Maharshi Sandipani Rashtriya Vedavidya Pratisthan, Ujjain. The Samsad has four centres in the city of Calcutta where the intake capacity is hundered. These students are receiving instructions sitting at the feet of renowned teachers according to the traditional method and the Gurukula system, that is followed in all these centres has attracted the attention of the scholarly world not only of the state but of the entire country. Apart from imparting instructions in the art of chanting the Vedic mantras, the Samsad is carrying out research in the diverse fields of Indology including Vedic studies with the financial support from the Government of West Bengal and the H. R. D. Ministry, Govt. of India. The endeavour made by this Institution to add new momentum to the stream of Vedic learning conducted under

the guidance of Professor Ramaranjan Mukherjee, Dr. Dhyanesh Narayan Chakravarti, Dr. Gopal Mitra and Dr. Suresh Kumar Banerjee has been successful in achieving tremendous result. The Samsad is continuing to generate new knowledge as also to spread the message of the Vedas throughout the length and breadth of the country.

Apart from this Institution, there are a few other small institutions also where Vedas are being taught under " Guru-śiṣya-paramparā' scheme of Maharshi Sandipani Rashtriya Vedavidya Pratishthan. Of these, special mention may be made of the following:

Sri Sitaram Vaidik Mahavidyalya, Kolkata
Vivekananda Veda Vidyalaya, Belurmath, Howrah
Krishna Ganga Devabani Mandir, Hooghly
Sati Devabhasa Siksha Niketan, Nabadweep, Nadia.

Recently, Sri Jayanta Dirghangi, a NRI doctor and an Agnihotrin and a Somayājin himself, has contemplated to set up a Veda Vidyalaya on the traditional lines of Vedic learning in his native village, Jayantipur in Ghatal sub division of West Midnapore, West Bengal.

The advent of Vedic tradition in Bengal cannot boast of a significant growth and development. But this era is marked by a poetic study of the Vedas which includes metrical and prose renditions of the Vedic hymns and the Upaniṣads. Though the early period of Vedic Studies in Bengal is marked by a lack of momentum, the subsequent era blossoms forth into a rich and varied exposition of the Vedic knowledge in its diverse branches of study. The twenty- first century augurs well for

the steady development of Vedic studies and research in Bengal as more and more young scholars are coming forward to unearth the secrets of Vedic Truth hidden in this ancient fund of human knowledge. After going through the pros and cons of Vedic studies in Bengal, are we not competent to utter-

"Vede' pi vanditadhiyo vayameva nānye."

On the lines of-

"Kāvye' pi komaladhiyo vayameva nānye
tarke' pi karkaśadhiyo vayameva nānye/
dṛśye' pi saṃyatadhiyo vayameva nānye
tantre' pi yantritadhiyo vayameva nānye//"

Vedic Studies in Germany

Dr. Shashiprabha Kumar

Sa j na na svebhi sa j namara edhi
Sa j nama vin yuvamih sm su niyacchatam.

(Atharavaveda, 7.52.1)

i.e. Let us have concord with our own people,

and concord with people who are strangers to us;

O Dual Devas, you both Create between us,

And the strange a unity of hearts and minds!

"If history is to teach us anything, it must teach us that there is continunity which binds together the present and the past, the East and the West."

The above statement of Max Muller, which was made in the 'Last Essay' of his famous book '*India- what can it Teach Us*?' is no less topical now than it was then. This appeal to the mankind for strong intellectual ties uniting the known and the unknown, is as old as theVedas-the verse from Atharvaveda quoted above is a testimony to the fact. It is really a matter of immense gratification that the eternal and universal message of Vedic lore has been a source of sincere academic pursuit for the German scholars for more than past two hundred years or so.

The present paper is just a modest tribute to the zeal and commitment of German Indologists for their pioneering and untiring efforts towards bringing to light the ancient treasure of Indian wisdom. Their erudition, both philologic as well as philosophic, as also their contribution to Sanskrit language, literature and culture is simply unimaginable and immeasurable. It is, therefore, virtually impossible to give an exhaustive and through account of the enormous amount of service rendered by German scholars in the field of Vedic studies. However as effort is being made here to represent a sketchy and selective outline of some of the most significant achievements in this regard compiled from various sources* mentioned in the bibliography at the end of this paper.

Ordinarily it is observed that the relations between two countries are rooted in the political the political considerations or economic equations, leading in turn, to cultural exchanges. But it is remarkable in case of Indo-German relations that they have developed the other way round. It was due to the keen interest in the intellectual quest of India evinced by German scholars during the last two centuries that the mutual exchanges between the two great countries began. The Germans had no share in the material profits that the colonial powers received from their Indian possessions, but the very fact enabled them

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to direct their attention to the spiritual treasures of India. The same is succinctly stated by a German Poet **Heinrich Heine** (1797-1856) in his letter (1821) addressed to August Wilhel Schlegelm as follows:

'As to the study of Sanskrit itself, time alone will tell how useful it may be. Year after year, Portugese, Dutchmen and Englishmen have been dragging home the treasures of India in their big ships; we Germans have been ere onlookers. Yet the spiritual treasures of India shall not escape us.''

Again, Heine has rightly observed in his world-famous book of songs, *Sonettenkranz* that the Germans setup ''factories in the universities for recovering the priceless intellectual treasures of the rich country lying on the banks of the Gages.''

In his introductory note to the chapter n Germany include in his *'Sanskrit and Allied Indological Studies in Europe;* Dr. V. Raghavan has also highlighted the above idea in following words:

''Though the credit of discovering Sanskrit for the West goes to England and though it was at the feet of French pioneers that the first German Sanskritists like Bopp and Schlegel sat, Germany had taken to Sanskrit studies with such enthusiasm and disinterested love, that outside India, one can say without exaggeration, that it has been a second home of Sanskrit. Before the war there were fourteen full chairs for Sanskrit at German universities, which is something that could not be said even India; even after the war, there are no less than ten full professorships and some more Sanskrit departments of the second or third order. Max Muller and Deussen had captured

the imagination of India and Bonn had played the role of something like a Benaras to entire Europe. To give an account of contribution to Sanskrit would be to write the history of Sanskrit Studies in modern times.''

After going through a brief history of Indology in Germany, one can easily comprehend the breadth ad death in the truth conveyed by such statements as follows: ''After becoming a seat of Indology in 1818, the city of Bon was fittingly dubbed: **The German Benaras** on the Rhine . . . . . Such nicknames, with in al likelihood originated in student circles, frequently express a great deal of love and admiration.ù ù In this the nickname of the German Benaras has fully succeeded''. (Leifer, p.125)

The tradition of Vedic studies in German Indology dates to the beginning of nineteenth century when **W. Colerook's** Essay was first written (1905). Although he was of the opinion that the Veda need not be translated, as it was hardly worth reading. It is also true that the earliest western Sanskritists were more interested in the study of Sanskrit language and had rather neglected Vedic literature. However, it must be admitted that '' The Veda and more particularly the oldest and from many points of view the most important of Vedic texts, the Rigveda, had remained outside the sphere of the pioneer generation of Western Indologists. Its existence was dimly known, but it was yet unaccessible. In India, on the other hand, although the Veda has always been recognized as the unfallible source, the foundation and backbone of Hindu religion, yet in actual practice, what was understood by Veda or *śruti*, were almost exclusively the Upanshads, and apart from some *mantras*

indispensable in ritual, actual knowledge of the Sa hit s, particularly of the Rgveda-Samhita, had become restricted to a narrow circle of *Śrotriyas* and the role of the Veda in the religious and spiritual life of India in no way corresponded to the fundamental importance attached to it in theory'', (Alsdorf, p. 24) But once the area of Vedic studies picked up; the scholars in the west recognized the inherent worth of Vedic knowledge and started of Vedic knowledge and started producing several fundamental works.

German scholar **Dr. Freidrich Rosen** (1805-1837) must be credited for the first ever publication of a part of *Rigveda Samhita (first book)*. It was published after Rosen's death in 1838 in an imperfect state. The text and the Latin translation of the first book were complete, of the notes only a fourth were in a finished state. This edition was reprinted b the Johnson Reprint Corporation, New York and Landon in 1968. Rosen studied Sanskrit at Berlin with **Franz Bopp** (1791-1867) and wrote his thesis in 1826 on *Specimen of the Chief Sanskrit Roots*. It was followed a year later by a book *Sanskrit Roots* which is based on root classifications of Sanskrit grammarians. In 1827, Rosen went to Paris and in the same ear, was invited to fill the chair of oriental languages at the University College of Landon. It was there that he got to study the rich treasure of Sanskrit Manuscripts. Rosen never lost sight of his plan to produce something monumental in Sanskrit scholarship. He therefore devoted his spare time to preparing the text editing and Latin translation of Rigveda. He thought that the character and genius of Indian language and literature could only be understood by tracing them back to the earliest periods, to which

the Vedas belong and he conceived the plan to edit and translate the Rigveda. In 1830, he issued his *Rigvedae Specimen*, in which he published seven hymns. He made use of two Rigveda manuscripts and he had Sayana's Commentary at his disposal. He found Panini 's grammar and Yaska's etymology useful for the explanation of difficult words. He meant to write perfuse on the life and religion of early Vedic period but could not do so due his early death in 1837.

Thus, after the preliminary attempts at Rigveda studies by Freidrich Rosen, it was left to **Rudolph von Roth** (1821-1895) and to **Friedrich Max Muller**, (1823-1900) but encouraged by the famous French scholar Eugence Burnouf, to realize the true importance of India's most ancient treasured texts, the Vedas. Max Muller's widely known and great contribution to Vedic studies provided the necessary textual basis for further researches while Roth's work, though less spectacular in amount, was no less important. (Stietencorn, p.7) In 1846, three years before the first volume of Max Muller's edition appeared in the press, Roth had published an important book entitled *OnThe Literature and History of the Veda*. This book contained three treatises, namely (I) On the Hymns of the Veda (ii) On the Oldest Veda Grammar or the Pratishakhyasutras and (iii) On Historical Events in the Rigveda: Vasistha's fight with Visvamitra. Macdonall has called this an epoch-making work that became the starting point of Vedic research in Germany. It must also be mentioned here that in contrast to W. Colebrook's view quoted above, Roth was of the opinion that the study of Vedas would be greatest value for Oriental History. Roth also propounded that the Vedic

hymns mentioning wars were the older ones while those related to peaceful sacrifices belonged to a later period.

Roth's book was the first attempt to approach the history of ancient India with critical methods of the West and he was the first to glean historical data from the Vedic hymns. This is also to be recognized that in the course of his Vedic interpretation, Roth attached less value to Sayana and other Indian commentators who lived centuries after the hymns were composed, since he believed that there was no continuous tradition of exegesis Vedic to medieval times. He, however, found Yaska's explanations of difficult Vedic passages very useful and therefore in 1852, he also brought out an edition of Nirukta with valuable elucidations. (Strache Rosen, p.62)

The most significant step towards Indic studies in Germany was perhaps the publication of seven huge folio volumes of *St. Petersburg* prepared by **Otto Boethilingk** (1815-1904) and **Rudolph Von Roth** in a short span of 23 years between 1852 and 1875. The first volume appeared in 1855, the seventh in 1875. It has been reprinted and an English translation was also prepared and published in India. Today, even after one and a half- Century, the work remains unsurpassed and an entirely invaluable tool for Vedic studies.

Roth undertook the task of dealing with the Vedic period and most of the words from the Vedic Literature in St. Petersburg Dictionary are from his only. Roth was the first to handle the lexicography of Veda and so much of his time and labour was spent in indexing and comparing parallel passages to ascertain meanings. He was afraid that future research in the field would make his share in the dictionary antiquated. But

this did not happen till date. To appreciate the full value of this work it should be mentioned that Roth had to find out the meaning of many observe Vedic words for the first time. In doing this he rejected the testimony of the medieval commentaries and devoting himself exclusively to the original texts, tried to let them speak for themselves. The results of his labors were, and still are, admirable and the fact that Vedic studies acquired so quickly basis from which to proceed was mainly due to Rudolph Von Roth. Thus " Roth's contribution to Vedic research was second to none, not even to the first edition of the Rigveda that was to immortalize more than anything else the name of the great Max Mullerö. (Alsdorf, p. 24)

Besides the two above-mentioned significant publications, Roth, together with W.D.Whitney, edited the *Atharvaveda-Sa hit*, which was published from Berlin in 1856. The work begun by Roth and Whitney was continued by their students Morris Bloomifield and Richard Grade (1857-1927) both of whom edited the Kashmirian Atharvaveda (Paippalada branch). The text was reproduced in 544 plates by chromo photography from the manuscript available in the University Library in Tubingen, in three volumes. It is worth mentioning here that Roth was perhaps the first Vedic scholar who realized that the Atharvaveda was younger than the Rigveda on account of its language.

Roth brought out metrical translations of typical Vedic hymns titled Seventy *Hymns of the Rigveda*, together with his two pupils **Karl F. Geldner** (1856-1910) and A. Kaegi. He also contributed several valuable articles to various journals.

A few of the most important of his articles treat *Brahma and the Brahmans*, Vol. I of the German Oriental Society (ZDMG); *The Highest gods of the Aryan Nations*, Vol. VI; Soma, Vol. XXXV; *The Habitat of the Soma Plant*, Vol. XVII; *The Myth of Soma and the Eagle*, Vol. XXXVI; *Learned Tradition in Antiquity, Especially in India*, Vol. XXI and *The Orthography of the Veda*, Vol. XLVIII.

As stated above, many of Roth's pupils also worked in the field of Vedic studies. A few among them were well known Sanskritists and besides collaborating with him, they worked independently too. Geldner's translation of the Rigveda is held to be a standard work even today. His was only the last of three complete translations of Rigveda into German. The other two renderings began to appear in the same year, 1876. One of these was prepared by **Hermann Grassmann** (1809-1877), a well known mathematician who undertook the study of Veda as mental recreation. Grassmann also prepared a *Dictionary of the Rigveda* which is an indispensable tool Vedic research even today. The other German translation of Rigveda was published independently by **Alfred Ludwig** (1832-1911), it contained copious notes and therefore proved to be quite useful for Vedic studies in the following period.

IV

Freidrich Max Mueller is one of the greatest and best known Vedic scholars of Germany who held that Rigveda is the most ancient book of the *Āryan* family. Max Mueller's contribution to Vedic studies is almost astonishing. It is not without reason that Max Muller was called the '*Veda Vyasa of*

Kali Yuga' by Radhakanta Dev One of the orthodox Hindu leaders of the last century.

Max Mueller was destined to immortalize himself by publishing the first ever complete text of Rigveda and other Vedic texts. He was jut 23 years old when he went to Paris and attended E. Burnouf's classes on the Rigveda: "a new world was opened to me" Max Mueller later wrote in his autobiography. After that, he decided to prepare and publish the complete edition of Rigveda accompanied with the

Commentary of Sayana. but the greatest difficulty before him was to raise the enormous amount of money required for printing of this voluminous text. In 1846, Max Mueller went to London where the East India Company agreed to bear the expenses of this ambitious project. The first volume was published in 1849 when Max Mueller was only 26 years of age. "The Honourable East India Company was at that time struggling hard against those who wanted that it should be abolished and the government of India taken over by the Crown, as was actually done a few years later in 1858. The Directors of the company sanctioned the money for the publication of the Rigveda and upkeep of the editor because here was an excellent opportunity to show the world that the Company was not exclusively bent on profit-making and the exploitation of India but that it was a generous patron of learning and culture".

"The first volume of Max Muellar's edition appeared in 1849, the 6th and last in 1874; the row of bulky quarto volumes has been liked to a row of Indian elephants. This printed Rigveda caused a tremendous sensation in India" (Alsdorf, p.25) since the first publication of Rigveda was a literary-

scientific event. Some orthodox circles tried to ban it, pretending that a *malecchu* had written it, put their sacred texts for the first time in print and tried to interpret them, but its undeniable superiority over all mss. Got established in a short while and after the publication of the sixth volume, "Max Mueller's work as well as his contribution as editor (he had got among others, Aufrecht, Brunnhofer, Eggeling, Thibaut and Winternitz to collaborate with him) were acclaimed. In India itself, he won support from an unexpected quarter. A circle of Brahmins around Mula Shankara, better known by his monk's name of Dayanand Saraswati and his followers founded a reformed Community that they called Ārya-Samaj or Community of the Lofty-minded. This Community was founded in 1875, one ear after the appearance of Mueller's "sixth volume". After having been criticized for so log, the Anglo-German scholar from Oxford was now accorded the honorary title of **Moksha Mula**, Root of Salvation, which is recognized by all Indians to this day, And Max Muller truly was the root which nurtured this new community founded for the purpose of purifying their religion. Dayanand read Max Muller correctly; he asked for a return to plain and simple word." (Leifer, p. 152).

Max Mueller's Rigveda edition was published at a time when in India, under the impact of Western influences, the movement of Hindu revivalism was just beginning and this made the significance of what he had done immensely greater. He, as it were, helped to give that movement a more solid basis and to furnish it with an effective weapon. "Perhaps it is not too much to say that without Max Muller's edition of the

Rigveda, Dayanand Sarasvati's war cry "Back to the Veda" would not have been raised or at least not raised in the way it was. Dayanand founded the Arya Samaj in 1875, exactly one year after the completion of Max Muller's Rigveda, and he particularly insisted in going back not to the Upanishads or other late Vedic texts but to the Rigveda as the oldest and most authoritative document of Aryan religion. It may also be added here that apart from Vedic studies the work done by Western, and that is to say primarily by German scholars, was not without significance for religious movements in India and even for the national movement, for, when these Western

Indologists unearthed the literary treasures of India, making them accessible to the whole world and bestowing high upon them and when they recovered India's forgotten ancient history from newly deciphered inscriptions and coins, they strengthened India's self-respect, made Indians proud of their own culture and their glorious past, and helped them to shake off inferiority complexes, in short they helped the Indian genius to reassert itself against the spiritual onslaught of the West". (Alsdorf, p.26). On the other hand, it should also not be forgotten that Max Mueller's contribution to Vedic studies would not have been recognized in the traditional circles of India, had social reformers and enlightened citizens of India like Dayanand not accepted and appreciated the same in unequivocal terms.

Besides the first edition of complete Rigveda text with Sayana's commentary, Max Muller's chief work in the field of history of religion is the publication of a series of volumes under *The Sacred Books of the East*. The series comprised no

lesser than 51 volumes affording ample insight into the Oriental philosophy. In fact, Max Mueller had instigated this work at the International Congress of Orientalists in 1874. He himself contributed the translation of the principal Upanishads, Vedic Hymns and the Dhammapada. Max Mueller also published a *History of Ancient Sanskrit Literature* and the *Six Systems of Indian Philosophy*. In addition tot this he delivered several lectures on Indological subjects and these lectures were also published under various headings such as *Chips from a German Workshop* (four volumes) *Lectures on The Science of Language* (fourteen editions), *Science of Language* (two volumes) and *India-What it can teach us*? His *Autobiography: a Fragent* was published in 1901.

Thus, just glancing through the details of Max Mueller's writings, the mind indeed bogs at the capacity for work of a man who was so truly dedicated to his avocation, that no words can pay a befitting tribute to his vast and everlasting contribution to Indology in general and Vedic studies in particular. Still, the following words of an Indian scholar are

worth quoting:

"Of all contacts with the west, the most fruitful for India was the contacts with the German Orientalists, in the last century. India benefited deal by this. A new outlook on life sprang up in the old one, which had become fossilized for centuries. It was just like a cool, refreshing breeze blowing in a stuffy room. Among those great who had contributed so much for this new outlook, none deserves our thanks more than the German scholar Max Mueller does". (A.S.V.Pant in *Voice of Ahimsa*, October, 1956)

German scholars have also worked on the other three Vedas. Of them; *Sāmaveda* was the first to be completely edited and translated in German. **Thedor Benfey** (1809-1881) got it printed as early as 1848. After that the text of *Shukla Yajurveda* was published in 1852-59 by **Albrecht Weber** (1852-1901). **Leopold von Schroeder** (1851-1921) first prepared the edition of *Krishna Yajurveda Maitryaya Samhit* in two volumes (1881-86) and then of the *K hakasamhita* in four volumes (1900-1910). As already mentioned, the text of the *Atharveda* was edited by Rudolph von Roth and W.D.Whitney in 1855-56, and its translation by **Theodor Aufrecht** (1821-1907) and Albrecht Weber appeared from 1850 onwards in several volumes of

The latter's *Indische Studies*, but was not complete. Besides them, **Julius Grill** (1840-1918?) also translated one hundred songs from the Atharvaveda.

Vedic studies in Germany were not only centered on the editing of texts and their translations, but many German scholars were also focusing on much more detailed research on topics related to Vedic literature. **Hermann Oldenberg** (1854-1920) wrote an important work on the *Religion of the Veda* and his two volumes of exegetical notes on the Rigveda are also a veritable mine of information. Besides this, **Alfred Hillebrandt** (1853-1927) published his challenging *Vedic Mythology* in two volumes and **Heinrich Zimer** (1890-1943) wrote his *Life in Ancient India* wherein he has discussed the social and cultural aspects of everyday life in Vedic India.

Thereafter **Richard Pischel** (1849-1908) published his three volumes entitled *Vedic Studies* in 1889, 1897 and 1901

in collaboration with K. Geldner. Pischel was of the opinion that the Vedas could be understand only by who have a profound knowledge of Indian though of later periods, and he regarded the Indian commentators as indispensable.

Moreover, there are several editions, translations and research works on the Brāhmāṇa texts wherein noted German scholars such as **Martin Haug** (1827-1876) **Hans Oertel** (1868-1952), **Sten Konow** (1867-1948) a Norwegian scholar who often wrote in German have made their mark. **Julius Eggeling** (1842-1918), **Willem Caland**, a Dutch scolar who wrote mostly in German (1859-1932) and **Wilhelm Rau** are also worth mentioning in this regard. Among the German scholars who have worked on the Upaniṣads, **Johannes Hertel** (1827-1955), **H. Eduard Roer** (1805-1866) **Paul Deussen** (1845-1919), and

Heran Jacobi (1850-1937) Are significant. It shows that the tradition of Vedic studies in Germany has continued from the time of the first edition of Rigveda and later scholars like **Paul Theime, Walter Wilst** and **Karl Hoffmann** have sustained interest in this field.

In more recent times, several German scholars have made Vedic gods subject of their monographs: Although **Heinrich Luder's** (1869-1943) major work on the Vedic deity Varuṇa remained incomplete till the time of his death, yet his worthy pupil **Ludwig Alsdorf** has edited in two volumes those parts of the manuscript, (Gottingen, 1951-59.) which had escaped the vicissitudes of war and were available. **Paul Theime** has worked on *Mitra and Aryaman*, New Heaven, Conn. 1957. H **P. Schmidt** on *Bṛhaspati and Indra*, Wiesbaden, 1968. Further,

the problem of the age of Veda has also caught the attention of later scholars and no consensus has been arrived at so far. Accordingly **W. Wuest** of Muenchen has discussed *History of Style and Chronology* of the Veda and his study has been published from Leipzig, 1926. Besides, **Paul Thieme's** *'Studies in the Etomology and Interpretation of the Rigveda'* has been published from Halle, in 1949.

To conclude, it must be emphasized again that the above brief that the above brief delineation is in no way perfect and systematic since there will still be many more names as well as works might have escaped the attention of the compiler. This small write up is just meant to give a glimpse of the rich and vast, continuous and far-reaching contribution of German scholars to the field of Vedic studies. If this article is able to generate any amount of interest in the minds of young Indian scholars to undertake a comprehensive, detailed account of Vedic studies in Germany, then it will really be a rewarding exercise and a fitting tribute to the toiling spirit of German Indologists.

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Study of Vedas in Gujarat

Dr. Gautam Patel

Vedas are regarded as the original source of Indian Religion Philosophy and Culture. They are adorned as 'a permenant eye' वेदश्चक्षुः सनातमन्। While Adi Shakarcarya has proclaimed that वेदो नित्यमधीयताम्। study Veda daily. In Indian tradition it is firmly established that न्यसेत् सर्वाणि कर्माणि वेदमेकं न संन्यसेत्। One may renaunce/ all types of actions but one should not give up study of the Veda. This Vedic literature is broadly divided in four sections-

1. Samhita
2. Brahmanas
3. Aranyakas
4. Upanishads.

(Shukla Yajurveda Vajasaneyi madhandini Samhita)

The well-known commentator of Yajurveda Shri Uvata belonged to Anandangar, modern Vadanagar of Mahesana district of north Gujarat. He wrote this commentary when the king Bhoja was ruling in Avanti see-

आनन्दपुरवास्तव्यवज्रटाख्यस्य सूनुना।
उवटेन कृतं भाष्यं पदवाक्यैः सुनिश्चितैः।।

ऋष्यादींश्च नमस्कृत्य अवन्त्यामुवटो वसन्।
मन्त्राणां कृतवान् भाष्यं महीं भोजे प्रशासति।।

In Anandangar (modern Vadangar in north Gujarat) there lived a Vedic scholar named Dyaa Dvideda, the son of Laxmi and Laxmidhara and the grandson of Arti and Mukundas. He wrote a book named 'Nitimangari' in Vikram Samvat 1550 i.e. 1494 A.D.

The book contains a didactic approach of inter-prelation a have of its kind in the whole range of Sanskrit Literature in the words of Dr. Ananda Shankar Dhruva, it is interesting to note that the author belongs to an age which is not remarkable as a period of Renaissance of Vedic learning or even that of Sanskrit learning in any of its other branches and the author has made this valuable contribution to literature not only to as an erudite Vedic scholar but as knows how to utilise the Vedic legends of hoary antiquity for teaching every day morality in our life.

The contemporary value of its teaching could be exhibited by quoting only one instance where he has indirectly preached the birth control a need of the day for India today.

बहुप्रजस्य पुत्रस्य सुवाचोऽपि सदा विपत्।
सीदनिन्द्रं मधुच्छन्दावस्त्वयाचदृचोत नः।

A person who is the son of a father having numerous children, is always in misery he is a great scholar. Madhucchanda, requested India by a mantra (RV 1-4-6) for wealth as he was suffering (on allout of poverty.) Such little less than hundred morals are traced only in RV by him in this book. So Dr. A. B. Druva is perfectly right when he remarks

'Neither the early Vedic Rishis nor any of the great thinkers of the upanishadic age were *didatic* writers. Even the Mahabharata and the Ramayana, like all other master-piece of the world's greatest poets, are not intended to serve as a mere hand-books of moral teaching. The Buddhist Jatakas are the first attempt in this direction, followed later by the well-known Panchatantra and Hitopadesha. But to none of the writers of these and similar works it occurred to draw upon the Veda for the purpose of composing a book of moral tales. The credit for doing this belongs to Dya Dviveda, the author of the Nitimanjare'' The author was Gujarati.

Swami Gangeshwaranandji Maharaja, Udasin, born in Punjab, has adopted Gujarat as his karma-bhumi, has improved upon Nitimanjari of Dya Dviveda, added a few more stories, and nine scholarly appendices and made it palatable by reproducing in Hindi language, with literary flair under the name Vedopadesh Chandrika in the year 1969. Today this book is prescribed as text in Vedic section in Sampwnan and Sanskrit University Varanasi. The Gujarati translation of the same is published recently by Sanskrit-Sahitya Akademi of Gujarat State in the year 2001. It is translated in Gujarati by Dr. Gautam Patel and Smt. Nilam Patel, both the disciples of Swamiji Shri Aurobindo remarked, The English translation of this Vedopadesh Chandrika under a title ''The Effulgence of the Veda'' is published by N. G. Patel Ahmedabad. It is translated by Dr. Gautam Patel and Paramarshaka is Prof. Priya Vrata Bist of Nandi, Himachal Pradesh.

Shri Aurobindo remarked, ''in the matter of Vedic interpretations I am convinced that whatever may be the final

complete interpretation, Dayananda, will be honored as the first discoverer of the right clue. Amidst the choa and obscurity of old ignorance and age-long mis-understanding his has the eye of distinct vision that pierced to the truth and fastened on that which was essential. He has found the keys of the doors that time had closed and sent us under the seals of the imprisoned fountains. Maharshi Dayanand, the great son of Gujarat was born in a small village of Tankana in Saurastra. He has commented on Vedas in Sanskrit and they are published with Gujarati translation too. According to ''Swami Dayanand as Max Muller said ''everything contained in the Vedas was only the perfect truth. He went one step further and by than interpreations succeeded in persuading others that everything worth-knowing, even the most recent inventions of modern science were alluded to in the Vedas. Steam engines, electricity, telegraphy and wireless microgram were *shawn* to have been known atleast in germs to the poets of Vedas''

His Satyartho-Prakash, whose various editions in Gujarati have come out, is the work which throws a perfect light on his philosophy. Swami Dayanand has established Aryasamaj whose branches are sepreached not only in India but n almost all the major countries of the world and are successfully propogating Vedic message.

Sri Aurobindo wrote, 'Shri Krishna has Shown me the true meaning of the Vedas, not only so, but he has shown me a new science of philology showing the process and origins of human speech so that a new Nirukta can be formed and the new inter-pretation of Veda based upon it. He has also shown e the meaning of all in the upanishads that is not understood

either by Indians or Europeans'

(Sri Aurobindo XXVII-433-434.)

Shri Aurobindo believed,

The language of Veda itself is (Sruti) a rhythm not composed by the intellect but heard, a Divine word that come vibrating out of the infinite to the inner audience of man who has previously made himself fit for the impersonal knowledge.''

Sri Aurbindo has

(1) Written

(a) The Secret of the Vedas

(b) Selected Hymns form the Vedas

(c) Hymns of the Agnis

(The Complete works of Sri Aurobindo Vol.15.)

(2) Hymns to the Mystic Fire (Vol. 16)

(3) Vedic Studies with writing on Philosophy (Vol. 14th)

Out of all these writings on Vedic Literature of Sri Aurobindo ' The Secret of The Vedas' is translated in Gujarati by Shantilal Thakkar and published in two volumes as

(1) Vedanu Rakasya Part-1 (1973)

(2) Vendanu Rakasya Part-II (1974)

These both volumes were published by Sri Aurobindo society, Pondichery. In 1961 a book named 'Veda-rahasya' was published by Pathik Prakashana Mandir, Umareth, where the articles the Veda according to Sri Aurobindo were included.

This edited by Mr. Mulajibhai Talati. Still we are in need of more translations and study-volumes on Vedic interpretations of Sri Aurobindo.

When we talk about Veda and Vedic literature in India the name of Pandit Shripada Satavalekar occurs first to our mind. He has devoted whole of his life consisted of one hundred years in the publications of various samhitas, Brahmanas, Aranyaks Upanishads, Mahabharata and Gita. His most of the works are with Sanskrit text and its and translations in Hindi. But some of his works, especially on Atharva-Veda are published in Gujarati also.

The list is very long but I mention some of them here:

(1) Atharva- Vedan Subotha Anuvada.

(i) Brahma-Vidya-Prakarana

(ii) Maturubhumi ane Svarajya-Shashana

(iii) Gruhastha Sharma

(iv) Dirgha-jivana

(v) Meghajanana Sangathna and Vijaya

(2) Vedic Vyakhyana Mala

(i) Apanu Svarajya

(ii) Vedic Artha-Vyavastha

(iii) Vedic Rastra-gita

(iv) Vaidic Rastrashashana

(v) Vedaman Kheti Vidya and so on.

He lived at Paradi, near Valsad, in Gujarat. He established 'Vaidic Swadhyaya Mandal' and owned a press

of his own. By publishing various on Vedic literature, he became a Max Muller of India.

Swami Bhagavadacharya was one who has established his Ashram on Naryana-Nagar Road, Paldi, Ahmedabad and has written 'Samskar Bhasya' on all the four Vedas of Course they were written in Sanskrit yet his services to the Vedic literature should not be under estimated.

Swanu Gangesgwar Nandiji of Veda Mandir, Ahmedabad, has devoted the major portion of his long life 111 years for the study, interpretation and publications of Vedic literature. He has, of course in Sanskrit commentated upon all the four Vedas and given various interpretations like. आधिभौतिक, आध्यात्मिक, आधिदैविक and so on. His unique approach of Satvata-Parksha the Ancient tradition deserves special mention where he has tries to traced Krishna Charita in Vedic hymns. Out of his many Vedic works 'Vedopadesha-Chandrika' is published in Gujarati. His publication of Bhagavan-Veda, a complete edition of all the four Veda, weighing 21 K. G. is worth nothing as a unique edition. It was remarked by Shriman Narayana, the Governor of Gujarat; 'the future generation would refuse to believe that a person, ever walked on this south with a flesh and blood has edited such a volume, though he was bereft of sight.''

Vishnudev Sankaleshwar Pandit was born in 1915 at the place named Haldharvas of Kheda District in Gujarat. He has studied at Kashi as well as Mumbai. Along with numerous books on various the subjects has given 24 booklets on Veda named Veda-Parichaya, Published by University Grantha Nirmana Board. His most remarkable, contribution to Vedic

field is twelve volumes in Gujarati on all the four Vedas, here he has explore while translating and giving commentary in Gujarati, all the available Brahmanas, Ananyakas, Upanishadas as well as sutra-granths and commentaries of the ancient scholars like Sayana etc. He has *dernined* great benefit, while living and studying with Swami Gangeshwarranandji. He had emence faith in Manu's dicturns सर्वं वेदात् प्रसिद्धयति.

During the years 1922-23, with the help of Maharaja Sayajirao of Vadodara, Late Mr Motilal Ravishankar Ghodha has published Rigveda-Samhita, with Gujarati translation. He has also published the translation of Yajarveda (Vajasaneyi Madhyandia Samhita of Shukla Yajurveda) with Gujarati translation in the year 1935.

Shri Rama Sharma of Gayatri Parivar translated and written numerous Sanskrit works. His Hindi translation of all the four Vedas is rendered in Gujarati and Published in 'Eight Volumes' beautifully bounded and altimes distributed feely to various educational institutions. Bhikshu Akandanand, has also published three volumes of 'Vedic- Vinaya' where various hymns of the Vedas were translated and explained in Gujarati. Vedartha-Yatna' a translations from Marathi into Gujarati were also published in Maharshi Veda Vijnan Akadami of Ahmedabad the Vedic Study is going on since its foundation. This akadami has published works like (1) Vadic Vimanavidya, (2) Vaidic Khagola Vidya, (3) Vaidic Ganita part 1, 2 & 3 all these by Dr. N. M. Kansara. He has also written Rigveda Adhyayana Praveshika. Moreover, (4) Vedic krushi Vidya; (5) Vaidic Bhugarbha Jala Vidya, (6) Atharva-Veda man Jivana-Vijnana by Dr. D. G. Vedia, the books like

Veda and Vijnana etc. by Late Ishvarabhai Patel the founder of this institution Vedic Pancharyavidya by Mr. Jani is also published by the same institution.

An institution like University book Production Board has published 24 booklets of Veda-Parichaya with the financial help of Shri Mota, a great sage of the age. Vaidic-Sahitya one Samskruti by Dr. Gautam Patel is published by this board. Dr. Gautam Patel has published Vedano Vorasavaibhava Pent 1 and 2. These are the collections of popular articles published as a series in the column in local Gujarati news papers like Janastta, Times of India (Gujarati edition) as well as periodicals like Dharma-Sandesh, Dharma-loka etc. He has also published Rigavedani Kavita Vedano Vaibhava and Gujarat as well as English translations of Vedradesh Chandrika of Swami Gangeshwaranandiji, Maharaja.

Sanskrit Sahitya Akadami of Gujarat State has published Bharat Swatantrya Suvarna Jayanti, Sanskrit- Sahitya Shreni of fifty booklets edited by Dr. Gautam Patel. Here the following works on Vedic literature are included:

1. Rigveda by Dr. Gautam Patel
2. Yajurveda by Dr. Mukunda Thakkar
3. Sama-Veda by Prof. Ravindra Khandawala
4. Vedani Rastriya Bhavana by Prajna Joshi

Dr. Prajna Joshi has also published 'Veda-madhurya'

Sanskrit Seva Samiti of Ahmedabad has also some works at its credit among them Richa-Madhuri of Prof.

Harivallabha Bhagani is worth mentioned, Jasvant Mehta has recently published stories from Vedas in Gujarati. This is a literary approach to popularize Vedas in Gujarat. Here in these papers texts books for students are not mentioned.

Thus in Gujarat the History of Vedic Studies could be successfully traced upto 14th century. The Gujarat most fortunate, so for as the Vedic studies are concerned because the scholars like Dayanand Sarasvati, Pandit Sarasvati, Pandit Satavalekar Swami Bhagavadacharya, Swami Gangeshwaranandiji, and Vishnudeva Pandit here who have either commented upon or writen on or translated all the four Vedas. The some works of Swami Dayanand, Pandit Satavelekar and Vishnudeva Pandit and Swami Gangaeshwaranandji are available in Gujarati language also. Here the study of Upanishads is not mentioned at all. It would call forth an another paper to provide full justice to it as enormous literature on Upanishad have been printed in Gujarati Moreover Vedas like Jyotish, Nirukta, Kalpa, Chandas etc also these but they are not mentioned. One can easily come to conclusion that from the 15th to 20th century Gujarati as a state and Gujarati as a language were most fortunate to have great scholars who has devoted to the study of Vedic literature. I, doubt weather any other state or language in India have such brightest stars in the Vedic fields like Dayanand Saraswati, Pandit Satavalekar, Swami Gangeshwaranandji or Vishudeva Pandit. It is the duty of this generation to make the torch of Vedic study brighter than ever before and transmitted to the next generation. I have full faith the young scholars today will fulfill this with precedent love, faith and zeal. The International Conferences like this on Vedic studies do provide inspiration to coming Generation.

Vedic Studies in Haryana

Dr. Rajeshwar Mishra

Haryana came into being as a province by carving out of Panjab in 1996. The area it covered has been the seat of prehistoric and historic cultures, variously known during the later period as Uttarāvedī, Brahmāvarta; Brahmarṣideśa, Kurudeśa, etc. Its geographical setting with the Himalayas in the north, the Arravalis in the south and the desert of Rajasthan in the west, and the three main river beds the desert of Rajasthan in the west, and the Sarasvatī, the Dṛṣadvatī and the Yamunā with their numerous feeders have been a great source for the cultural growth, spiritual elevation and material advancement of the people of this region. The Sarasvatī witnessed the activities of the famous Vedic tribes, the Bharatas, the Purus and the Kurus. According to the Mahābhārat, Sārasvata the son of Sarasvati stayed on her famine stricken banks and the Vedas even when others had left.[1] The archaeological explorations[2] of the Sarasvati-Ghaggar-Hakra bed confirm the Vedic and the epic tradition that the Sarasvatī was once a mighty river with a continuous and perennial flow down to the Arabian

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1. Mahabharat, Salya, 50.
2. A Ghosh, " The Rajasthan desert, its Archaeological Aspects," Bulletin of the National institue of Science of India, No.1; A Sten, "A Survey of Ancient Sites along the 'lost' Sarasvatī River," Geographical Journal, London Vol. 99.

sea. It seems to have dried up towards the close of the Vedic period on account of serious seismic disturbances. Aware of this phenomenon, the Vedic Riṣis prayed to the Sarasvatī intensely not to deprive them of its life giving waters, a fact also mentioned in the Brāhmaṇas [3] and also the subject of various purāṇic legends.[4]

Though dried up considerably, the Sarasvatī continued to retain its importance. It was glorified in the Mahābhārata[5] and the Purāṇas[6] as the goddess of speech and learning as it inspired the vision and recitation of Vedas, the composition of the Brāhmaṇas and the intensive philosophical speculations of the Upaniṣads. The entire region between Plakṣapravaṇa (the place of its rise) and Vinaśana (the place of its disappearance) was regarded as the proper locality for performance of the Sārasvata Sattras[7] and its banks of special sanctity for sacrifices. [8] The Rigveda specifically associates this river with the kindling of sacred fire, and offering made by the Bharata Princes, Devaśravas and Devaśravas and Devaśravas and Devarātas and Devarāta on its banks[9] The Pañcaviṁśa- Brāhmaṇa [10] and the Śrautasūtras[11] mention that the Dṛṣadvatī, along with the

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3. Aitareya-Brāhmaṇa VIII.1 Śāṅkhāyana-Brāhmaṇa, XIII.3.
4. Padmapurāṇa, Sṛṣṭi, 18. 159-160; Mahābhārata, Vana, 130.3-4, Anuśāsana, 155.25-27; Vāmanapurāṇa, 3.8
5. Mahābhārata, Vana, 83; Salya, 39.
6. Padmapurāṇa Adi, 26-27 Nāradaourāṇa, Uttara, 65; Vāmanapurāṇa., 23
7. P. V. Kane, Histry of Dharmaśāstra, Vol. IV, pp. 557-58, 681.
8. Ibid.
9. Rigveda, II. 23.4.
10. Pañcaviṇśa-Brāhmaṇa, XXV. 10-13.
11. Kātyāyana-Śrautasūtra, XXIV. 6. 6. 38; Lātyāyana-Śrautasūtra, X. 19.4

Sarasvatī 'Presents a scene of special sacrifices. According to Manu, the area between these two rivers is the holist place on the earth.[12]

Thus the region designated as Haryana was considered as a source of great spiritual benefit because of the divine sacrifices which were performed here. According to Śatapatha Brāhmaṇa it was believed that the gods attained high spiritual power by the performance of Yajñas and the mortal beings could also attain similar bliss by following their gods. [13] In Brāhmaṇa period, the Kurus were the most prominent people of this region, whose contribution in making this region the home of Vedic culture is conspicuous centre for religious, spiritual, cultural and literary activities in ancient times.[15]

Status of Teaching of Vedic Literature in Haryana

Right from the beginning, the rulers of this holy land (Haryana) were the supporters of the Vedic faith which has been evidently mentioned above. Generally, the position of imparting Vedic knowledge to the students in Haryana, is omparatively better in comparison with the other kind of education at institution in northern India. Two Universities of this state,are imparting teaching of Vedic literature at post-graduate level as special group in M. A. & M. Phil. Classes.

12. Manusmṛti, II. 17.
13. Śatapatha Brāhmaṇa, XIV, 1. 1. 2
14. Jai UP. Brāhmaṇa, III. 6; 8.7; IV. 7.2; Kau. UP. IV. 1; Gopath Brāhmaṇa, I. 2.9. Kāṭhaka-Saṁhitā, V. 6; Vaj. Saṁhitā, XI. 3.3 (Kāṇvarecension); Vedic Index, I. p. 165.
15. Singh Maan, " Sanskrit Studies in Haryana" Sanskrit Studies in India (Delhi Shri Lal Bahadur Shastri Rashtrīya Sanskrit Vidyāpeeṭha, 2001), pp. 193-201.

Besides this, a few traditional institutions associated with the Kurukshetra University, Kurukshetra and the Maharshi Dayanand University, Rohtak are imparting Vedic education for Vishārada, Shastri (3 years and Āchārya (2 years) courses as a special paper. Haryana can certainly claim credit for having some Vedapāṭhaśālās teaching vedas and Vedic Śāstras promoted by private bodies maintained by various trusts. The Haryana state is also contributing to the preservation of oral tradion of the Vedic recitation. Some Vedapāṭhaśālās in different parts of the state, are also enriching the Vedic tradition by providing to pupils traditional learning and teaching of recitation of Vedic mantras.

They are:-

1. Shekhavati Brahmacharyashrama, Bhiwani.
2. Veda Pāṭhashālā Kātyāyani Durgamandir, Kurukshetra.
3. Siddha Gupha Ashrama, Kailasa Nagar, Kurukshetra.
4. Sarasvatī Vedapāṭhashālā, Pehowa.
5. Shri. Jayarama Vidyapeeṭha, Kurukshertra.
6. Rishikula Vedapāṭhashālā, Gurjara Dharmashala, Kurukshetra.
7. Vedapāṭhashālā, Balarama Shāṇdilya, Sannihita Sarovara.
8. Vedapāṭhashālā, Bhiwani.
9. Ārsha Vedapāṭhashālā, Bhiwani.

10. Veda Vidyāpeeṭham, Matribhumi Seva Mishana, Ameena, Kurukshetra.

Contribution of Haryana to Vedic Studies:

The region has made a valuable contribution to Vedic studies. The sage Vedavyāsa, the classifier of the Vedas is believed to belong to this region. [16]Even in modern times, this state has been blessed with various scholars, who have contributed a lot to Vedic studies. Pt. Sitarām Śāstri (born at village Jagavas in district Alwar in Rajasthan in 1864), the founder of Shri Sanātan Dharma Sanskrit Mahavidyalaya, Bhiwani (1900) and Shri Haryana Shekhawati Bhramacharyashrama, Bhiwani (1911), wrote an exhaustive Hindi commentary on Yāska's Nirukta, Pt. Vidyādhara Gauḍa (born at Sirsakheri in District Jind), who was the head of the Department of Veda at the Banaras Hindu University, Varanasi, was a great, Vedic scholar, who wrote commentaries on the *Kātyāyana-Śrautasūtra* and the *Kātyāyana. Śulbasūtra* edited the *Devayājñika-Paddhati* and authored other such works as the *Śrāddhasāra*, the *Upanayana-Paddhati*, the *Vivāha-Paddhati,* the *Silānyāsa-Paddhati,* the *Vāstu- Śānti Paddhati*, etc. His two sons Pt. Daulatram Gauḍa and Pt. Venirama Gauḍa were also profound Vedic scholars. Pt. Madhawacharya (born at Kaul in district Kurkshetra) wrote an exhaustive Hindi commentary on Atharvavedia, known as *Sanātana- Bhāṣya*

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16. Rameshwar Datt Shastri, Haryānā Saṁskṛta Vṛttam, pp. 28-29; Unnīsvīṇ-Bīsvīn Śatābadi Kī Hariyāṇā Saṁskṛta Mahākāvyoṇ Kā Samikṣātmaka Adhyayana, Ph. D. thesis, K. U. Kurukshetra 1986, (Unpublished), pp. 9-10.

edited by Shri Kanṭha. Pt. Chajjūrām Vidyāgara (born at Shekhupurā in district Kurukshetra in 1895 and shifted to Ritoli in district Jind in 1925) wrote a Hindi commentary Yāskā's Nirukta and he left for his heavenly abode on 29.8.1978. Ācharya Vidyāniḍhi (born at Sutana/ Lohari in district Panipat on 1.9.1911 and died on 15. 7. 1991) compiled the *Maitrāyaṇīsaṁhitoktasūktisangraha* (Hardwar) and was associated with the edition of the Atharvaveda with Sāyaṇā's commentary (Hoshiarpur, 1961-62).[17]

In addition to the above mentioned works related to Vedic studies, Haryana has produced some reputed Vedic scholars such as, Prof. Ram Gopal born at Adampur in district Hisar, on 1. 10. 1955, who has enriched the Vedic studies by contributing his following valuable books: *India of Vedic Kalapasūtras, Delhi*, 1959; *Vaidika Vyākaraṇa*, Vols. I-II, Delhi 1965,1969; *Vaidika Vyākhyā Vivecana*, Delhi, 1977; History and Principles of Vedic Interpretation, Delhi, 1983, etc. and Pt. Shiva Narayan Shastri (born at Kharak in distrit Bhiwani, on 15.5.1938) author of *Niruktamīmāṁsā*, Delhi, 1970; *Vaidika Vāṅmaya Meiṇ Bhāṣa Cintana*, Delhi 1972; etc.[18] Dr. Surendra Ayurvedalankar (resident of Sashaura). author of *Sāmbhāṣyam* and *Vedoṇ Meṇ Upamā*. Pt. Rajavir-shastri (Resident of Delhi) compiler of *Vaidikakoṣa*, (with the quotations from Brāhmaṇas), Vols. I-III.

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17. Singh Mann, " Sanskrit Studies in Haryana," Sanskrit Studies in India (Delhi: Shri Lal Bahadur Shastri Rāshtrīya Sanskrit Vidyāpetha, 2001), pp. 193-201.
18. For detailed list of their publications, Pl.see Rameshwar Datt Shastri, Hariyāṇā- Saṁskṛta-Vṛttam, pp. 117 and pp. 103-104 respectively.

Vedic Studies in University System

The facilities for post-graduate teaching and research in Vedic field exists only at the campuses of Kurukshetra University, Kurukshetra, Maharshi Dayanand University, Rohtak and Hindu Girls Colleges, Sonipat.

1. The K.U., Kurukshetra

The Kurukshetra University, Kurukshetra was established in 1956 to promote higher studies and research in Sanskrit, Indian Philosophy and religion, and history, culture and archaeology. The Department of Sanskrit, Pali and Prakrit was the first post-graduate Department to be opened in 1957. This department runs the M.A. and M. Phil (started in 1976) curses and has facilities for research leading to Ph. D. degree. It provides all the four major groups of specialization, namely Veda, Vyākarana, Sāhitya and Darśana at M. A. and M. Phil. levels. The department has the rare privilege of having availed itself of the services of such renowned Vedic scholars as Prof. Suryakant, Dr. Shivraj Shastri, Prof. Shriniwas Shastri, Prof. Kapil Deo Shastri, Prof. Shriniwas Shastri, Prof. Kapil deo Shastri and Prof. Mann Singh who has been honored with the 'Certificate of Honour' by the Hon'ble President of India in 1997 for his outstanding contribution to Sanskrit language and literature and Vedic studies. In addition to it, department of Sanskit organizes courses for Sanskrit speaking and Vedic recitation every year.

To achieve the main objective of providing encouragement to higher research in Sanskrit, Indian Philosophy and Religion, Ancient India History, Culture and

Archaeology and many other fields of Indology, the Kuruksherta University, Kurukshetra established the Institute of Indic Studies in 1962 with the Department of Sanskrit, Pali and Prakrit; Philosophy: and Ancient Indian history, Culture and Archaeology. On the eve of its Silver Jubilee celebration in 1980, the University made a proposal to the University Grants Commission to rename the Institute the 'Institutes of Sanskrit and Indological Studies and also established museum of Indology. On the recommendation of the committee constituted by the University Grants Commission, the proposal has been accepted with the financial assistance from the University Grants Commission and the state of Haryana. Thus it began functioning Independently as the Institute of Sanskrit and Indological Studies in 1985 with its sanctioned eleven (11) faculty members.

The University established *Svāmi Dayānand* Chair in 1975 with the financial assistance from the Government of Haryana for taking up research project on the contribution made by *Svāmi Dayānand Sarasvati* to Vedic studies and various branches of Indian thought. Prof. Shriniwas Shastri, Prof. Kapil Deo Shastri and Prof. Yajanveer Dahiya worked n this chair. Some important works based on Svāmi Dayānand and his Vedic philosophy, have been published by Prof. Shriniwas Shastri and Prof. Kapil Deo Shastri during their tenures on the chair. The chair was against revived as the æCentre for Maharshi Dayanand Studies' during 1997-1998 for a period of one year, and Prof. Maan Singh was its Honorary Director, who worked on the project 'Vedic Deities: A Spiritual Interpretation'

The members on teaching staff of the Department of Sanskrit, Pali and Prakrit, Kurukshetra University, Kurukshetra and Institute of Sanskrit and Indological studies have been contributing to Vedic studies through their valuable research works for last so many years and this practice is also continuing till date. It would not be possible to accommodate a complete list of all publications in this article. So a list of main publications (excluding research papers, articles etc.) or contribution of the teachers specially to the Vedic specially to the Vedic studies is being furnished here:

1. **Prof. Shriniwas Shastri** (Died 16.6.1992)

   (i) *Dayānand Darśana: Eka Adhyayana*, Kurukshetra, 1997.

   (ii) *Veda Tathā Ṛṣi Dayānanda*, Kurukshetra, 1979.

   (iii) *Veda pramaṇyamīmāṁsā tathā Ṛṣidaẏānand*, Kurukshetra, 1981.

   (iv) *Vedanityatā tathā Ṛṣi Dayānand, Kurukshetra, 1982.*

2. **Prof. Kapil Deo Shastri** (died: 3.3.1990)

   (i) *Ṛṣi Dayānandakṛta Yajurveda- Bhāṣya meiṇ Agni Kā Svarūpa: Eka Pariśilan*, Kurukshetra, 1980.

   (ii) *Vaidika Ṛṣi: Eka Pariśilan, Kurukshetra, 1978.*

3. **Prof. Indu Sharma.**

   (i) *Vedoṇ meṇViśvavandhutva*, Varanasi, 1989.

   (ii) *Message of Global family in the Vedas,* Kurukshetra 2000.

4. **Prof. Mann Sigh**

   (i) *The Upaniṣadic Etymologies*, Delhi, 1994.

   (ii) *Some aspects of Vedic literature* (in press).

5. **Dr. Patanjali Kumar Bhatia**

   (i) *Svara-Vaidikī-Prakriyā (ed.) (in press)*

6. **Dr. Shrikrishna Sarma**

   (i) *Akṣaratantram* (ed.), Delhi, 1994

7. **Dr. Rajehwar Prasad Mishra**

   (i) *Nigamāloka*, Allahabad, 2003.

   (ii) *Atharvavediya Sāyanabhāṣyagat Nirvacan-Vimarśa*, Allahabad, 2004.

   (iii) Atharvaparyālocana, Allahabad, 2005.

   (iv) *Atharvaveda Meṇ Paramatattva-Mimāṁsā. (in press)*.

8. **Dr. (Mrs.) Krishna Ranga**

   (i) *Ṣaḍguruśiṣyaracita Vedārthadipikāgata Vaidika Ākhyāna: eka Samīkṣātmaka Adhyayana*, Ph. D. thesis, 1996 (unpublished).

9. Dr. Rajendra Singh

(i) *Śuklayajurveda Meṇ Dārśanika Tattva,* Delhi, 2004.

10. Dr. Chittaranjan Dayal Singh Kaushal
(University College, Kurukshetra University, Kurukshetra.)

(i) Yajurvedabhāṣya Meṇ Indra evam Marut, Delhi, 1993.

Expect above mentioned books, Department of Sanskrit, Pali and Prakrit, Kurukshetra University, Kurukshetra has paid a major role in contributing to Vedic studies by its Ph. D. thesis submitted by the students for award of Ph. D. degree, related to Veda and Vedic literature. The following research works are kept in its library as unpublished manusripts:

1. *Yāskīya Nirukta Kā Sāṁskṛtika Adhyayana,* 1968.
2. *Śatapatha- Brāhmaṇa Ki Bhāṣā Kā Viśleṣaṇātmaka Adhyayana,* 1971.
3. *A study of the Notices of the seers: Deities and Meters of the Regedic Verses in Brāhmaṇas,* 1973.
4. *Dayānandakṛta Yajurvedabhāṣya Meṇ Sāmājika Evam Rājanaitika Sandarbha,* 1982.
5. *Symbolism in the Brāhmaṇas,* 1982.
6. *The concept of Yajña in Vedic literature,* 1982.

7. *Siddhāntakaumudī Kī Vaidikī Prakriyā: Eka Samīkṣātmaka Adhyayana*, 1982.
8. *Ṛkprātiśākhya Aura Aṣṭadhyāyī Kā Tulanātmaka Adhyayana*, 1985.
9. *Vaidika Rudra Aura Svāmidayānanda: Eka Pariśilana*, 1986.
10. *Sāyaṇa tathā Svāmīdayānandakṛta Ṛgvedabhāṣyabhūmikāoṇ Kā Tulanātmaka Adhayana*, 1989.
11. *Atharvaveda- Prātiśākhya Aura Aṣṭādhyāyī Kā Tulanātmaka Adhyayana*, 1989.
12. *Concept of Jātavedas in Vedic literature*, 1990.
13. *Ṛgveda Ke Saptamamaṇḍala Kā Ṛṣi, Devatā Tathā Chandoṇ Kī dṛṣti se samīkṣātmaka Adhyayana*, 1991.
14. *Mitra Aura Varuṇa Kā Svarūpa: Dayānandakṛta Yajurvedabhāṣya Ke Viśeṣya Ke Viśeṣa Sandarbha Meṇ*, 1993.
15. *Vājasaneyi-Prātiśākhya Aura Yājñavalkya Śikṣā: Eka Tulanātmka Adhyayana*, 1994.
16. *Vaidika Saṁhitāoṇ Meṇ Mātariśvā: Eka Adhyayana*, 1996.
17. *Purāṇagata Vaidika Ākhyāna: Eka Samīkṣātmaka Adhyayana*, 1996
18. *Śuklayajurveda Kī Mādhyandina Saṁhitā Meṇ Kāvyatattva*, 1997.

19. *Ṛgveda Meṇ Prayukta Kṛdanta Padoṇ Kā Svaravivecana*, 1998.

20. *Traitavāda Mīmāṁsā (Dayānandakṛta Yajurvedabhāṣya Ke Viśeṣa Sandarbha Meṇ)*, 1999.

21. *Pramukha Mahākāvyagata Vaidika Ākhyāna: Eka Samīkṣātmaka Athyayana*, 2000.

22. *Ṛgveda Ke Ṣaṣṭha Maṇḍala Kā Ṛṣi, Devatā Tathā Chandoṇ, Kī dṛṣṭi Se Adhyayana*, 2001.

23. *Aaitareya- Brāhmaṇa ke Kriyāpadoṇ kā Bhāṣika Adhyayana*, 2002.

24. *Svāmidayānanda Ke Vedabhāṣyoṇ Meṇ Aśvinaudevoṇ Kā Svarūpa*, 2002.

25. *Atharvavediya Vinśa Kāṇda: Eka Samīkṣātmaka Adhyayana*, 2002.

26. *Gopatha-Brāhmaṇa Ke Kriyāpadoṇ Kā Viśleṣaṇātmaka Adhyayana*, 2003.

27. *Jaiminīya-Brāhmaṇa Ke Kriyāpadoṇ Kā Viśleṣaṇātmaka Adhyayan*, 2004.

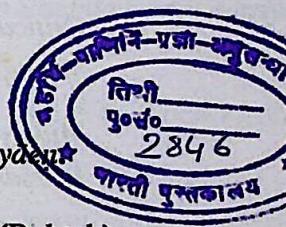
28. *Ṛgvedīyapañamamaṇḍalaparyanta-Taddhitānta Padoṇ Kā Svara-Vivecana*, 2005.

29. *Ṛṣi Brāhmādṛṣṭa Atharvedīya Sūkta: Eka Samīkṣātmaka Athyayana*, 2005.

30. *Vaidika Yugma Deva: Eka Samīkṣātmaka Adhyayana*, 2005.

2. The Maharshi Dayanand University, Rohtak:

The state of Haryana has another multi Faculty University under the name of Maharshi Dayanand University, Rohtak. It was established in 1975-76. It has a post- graduate Department of Sanskrit with facilities for research leading to M. Phil. and Ph. D. degrees. A few teachers of the Department have under taken some individual research projects pertaining to Vedic studies. A list of their published works is given below:

1. Prof. Sudhikant Bharadwaj

i. *Linguistic study of Dharmasūtras*, Rohtak, 1982.

ii. *Vaidika Sāhitya Kā Ālocanatmaka Itihāsa*, Vols. I-II.

iii. *Sūryasidhanta: An Astro- Linguistic study.*

2. Prof. Yajan Veer Dahia

i. *The language of the Atharvaveda*, Delhi, 1978.

3. Prof. Balbir Acharya

i. *Ṛgvedīya-Brāhmaṇoṇ Kā Sāṇskṛitika Adhyayana*, Delhi, 1991, 2005.

ii. *Śikṣā-Vedāṅga Paramparā Aura Siddhānta*, Delhi, 1997.

iii. *Vaidika Upāsanā Pradīpa*, Delhi. 1997.

iv. *Vaidika Upāsanā Vidhi*, Delhi, 1999.

v. *Brāhmaṇa-granthoṇ Ke Rājanītika Siddhānta*, Delhi, 2003.

4. Prof. Baldeo Mehra

I. *Śrauta Sacrifices in Atharvaveda*, 1994.

5. Dr. (Mrs.) Krishna Acharya.

i. *Paśu-Yajña-Mīmāṁsā*, Delhi, 1997.

ii. *Vedakālīna Yuddha Āyudha evam Sainya - Saṇghatana* (in press).

6. Dr. Surendra Kumar

i. *Vedoṇ meṇ Vividha Vidyaeṇ.*

7. Dr. Sudarshanadeo Acharya (Rohtak).

i. *Dayānand- Yajurveda-Bhāṣyabhāṣkar*, Vols. I-IV, Delhi.

ii. *Vedabhāṣya- Vibodha.*

8. Dr. Surendra Kumar (Govt. College, Nahar, Haryana)

i. *Vaidika Ākhyānoṇ Kā Vaidika Svarūpa*, Jaipur, 1996.

9. Acharya Satyānand Naishthika

i. *Vaidika Nityakarma Evam Pañcamahāyaajña-Vidhi*, Jaipur, 1996

Besides, these books, the Department of Sanskrit, Maharshi Dayanand University, Rohtak has produced many Vedic Research Scholar who have Vedic studies by their research works submitted for the award of Ph. D. degree in the University. A list of this type of works is given below:

1. *Vaidika Vāṅmaye Prayuktānām Hinsārthaka-Dhātunām Padānañca Samālocanātma-kamadhyanam*, 1989.
2. *Gopatha-Brāhmaṇa: Eka Adhyayana*, 2003.
3. *Critical and comparative study of the Vaitāna-Śrautasūtra*, 1990.
4. *Mukhya Upaniṣadoṇ Meṇ Sṛsti-Prakriyā Kā Dārśanika Vivecana*, 1991.
5. *Vaidika Sanskrit Evam Purākathāśastra Ke Vikāsa Meṇ Ṛṣi- Viśvāmitra Kā Sthāna*, 1993.
6. *Dharmasūtroṇ Meṇ Adharma Evam Nyāya-Vyavasthā*, 1995.
7. *Sāmaveda Meṇ Bhakti: Eka Anuśīlana*, 1997.
8. *Pramukha Upaniṣadoṇ Meṇ Karmasiddhānta*, 1998.
9. *Atharvaprātiśākhya- Caturadhyayikāyaḥ Bhāsa Vaijñānikamadhyanam*, 1999.
10. *Śulba-Sūtra: A critical Study*, 2000.
11. *Sāmavedīya Aura Atharvavedīya Upaniṣadoṇ Meṇ Prayukta Kṛdanta Evam Taddhitānta*

Pratyayoṇ Kā Bhāṣā vaijñānika Adhyayan, 2001.

12. *Pramukha Upaniṣadoṇ Meṇ Jīvanamūlya*, 2002.

13. *Śukla-Yajurvedabhāṣyakāroṇ Kā Tulanātmaka Aur Samīkṣātmaka Adhyayana*, 2005.

14. *Vājasaneyi Mādhyandin Saṁhitā Kā Ācāra-Śāstrīya Adhyayana*, 2003.

15. *Vājasaneyi Mādyandin Saṁhitā Kā Nītiśātrīya Adhyayana*, 2002.

16. *Tāṇdyamabrahāhamṇa Kā Sānskritika Adhyayana*, 2004.

17. *Yajurvedya Gṛhyasūtroṇ Meṇ Varṇita Saṁskāra: Eka Adhyayana*, 2006.

18. *Atharvaveda Kā Ācāraśastrīya Adhyayana*, 2006.

3. The Pāṇini Mahāvidyālaya and jijñāsu Sodha-Sansthāna, Revali (Sonepat).

In addition to these institutions, Pānini Mahāvidyālaya, Bahalgarh (Sonepat) is also activity conducting vedic research in accordance with the system introduction by Svāmi Dayānada Sarasvatī without associated with any University or Government body, which was shifted to Bahalgarh (Sonepat) from Azmatgarh Palace, Varansi after the death of its founder Pt. Brahmadatta Palace, Varanasi after the death of its founder

Pt. Brahmadatta Palace, Varanasi after the death of its founder Pt. Brahmadatta Jijñāsu. Pt. Yudhiṣṭhira Mīmāṁsaka, his disciple, succeeded him as its Āchārya. Since his death, Dr. Vijayapal, another disciple of Jijñāsu, is Āchārya. It is now shifted to Revali (P.O. Shahpur Turk) in District Sonepat and renamed as Pāṇini- Mahāvidyālaya evam Jijñāsu Śodha-Sansthāna. It has published about 138 books, out of which 60 books are connected with critical editions of Vedic texts and research work on Vedic literature. This institution is maintained and the publications are made by the Ramlal Kapoor Trust. The following important publications, directly related to Vedic studies, are being mentioned here:

1. *Ṛgvedādibhāṣyabhūmikā, (*ed, by Yuddhisṭhra Mīmāṁsaka*).*
2. *Ṛgvedānukramaṇī, (*with Hindi commentary of Acharya Vijaya Pal Ji.*)*
3. *Kātyāyanīya Ṛksarvānukramaṇī (*with the Sanskrit commentary of Ṣadaguruśiṣya*).*
4. *Ṛgvedaparicaya (*Pt. Vishvanatha*)*
5. *Māndhyandinapadapāṭha.*
6. *Taitirīya-Saṁhitā.*
7. *Taitirīya-Saṁhitā- Padapāṭhaḥ.*
8. *Taitrīya-Prātiśākhyam.*
9. *Atharvavedabhāṣya.* (Pt. Vishvanath Vedopaddhyaya.*)*

10. *Atharvavedīya Brihatsarvāukramaṇikā* (Pt. Ram Gopal Shastri)
11. *Gopatha- Brāhmaṇa* (Orginal Text).
12. *Vaidika- Siddhānta-Mimāsā* (Yuddhisṭhera Mīmāṁsaka).
13. *Vaidika- Sāhitya-Saudāminī.*
14. *Vaidika Chandomīmāṁsā.* (Yuddisṭhir Mīmāṁisaka)
15. *Vaidika Svarmīmāṁsā.*
16. *Vaidika Vaṅmaya Meṇ Prayukta Vividha Svarāṅkana Prakāra.*
17. *Veda Aura Nirukta* (Brahmadatt Jijñāsu).
18. *Vaidika Jīvana.* (Pt. Vishwanath)
19. *Vaidika Grhasthāśrama.*(Pt. Vishwanath)
20. *Vaidika Pīyūṣadhārā.*
21. *Uru-Jyotiḥ* (Vasudeva Sharma Agrawal).
22. *Anthology of Vedic Hymns.* (Swami Bhumanand Saraswati)
23. *Baudhāyana-Śrauta Sūtram* (Darśapūrṇamāsa).
24. *Baudhāyana-Śrauta Sūtram* (with Sanskrit Commentary).
25. *Darśapuruṇamāsa-Paddhati* (Pt. Bhimaṣen).

26. *Śrautapadārthanirvacanam.*
27. *Śrautayajñamīmāsā.*
28. *Śrautayajñoṇ Kā Paricaya* (*Agnihotra-Aśvamedha Paryanta*).
29. *Śatapatha-Brāhmaṇastha Agnicayanasamīkṣā* (Pt. Vishnanath).
30. *Saṁskāra vidhi* (Swami Dayanandkrta).
31. *Saṁskāra-Bhāskar* (Swami Vidyananda Saraswati).
32. *Saṁskāra-Vidi Mandanam* (Pt. Ram Gopal).
33. *Pañcamahāyajña-Vidi* (Swami Dayanand.)
34. *Nirukta- Ślokavārttikam.* (Pt. Nilakantha).
35. *Nighantu-Nirvacanam* (Devarajavakṛta).
36. *Nirukta- Samuccaya.* (Vararucikṛta).
37. *Upaniṣajjñānajyotiḥ* (Pt. Vishnu Chaitanya)
38. *Madhaviya Dhāturvṛtti* (With the Commentary of Ācharya Vijaya Pal)

4. Indian Foundation for Vedic Science (Rohtak)

In addition to these institutions, Haryana has another regiṣtered private named æIndian Foundation for Vedic Science, which is contributing to Vedic studies by publishing many books and tracts related to Veda and Vedic literature written, edited and compiled by Dr. Ravi Prakash Arya. It also

publishes a quarterly Journal named 'Vedic Science' dedicated to the Vedic Sciences and scientific interpretation of Vedas and Allied literature. The list of its publications is as under:

1. Concordance of Vedic Risis and Devatās
2. Vedic Concordance, Vols. I- IV.
3. Concordance of Vedic Mantras as per Risis and Devatas, Vol. I- II
4. Concordance of Vedic Mantras as per Devatas and Risis. Vol. I-II.
5. Vedic and classical Sanskrit (A Contrastive Morphological Analysis.)
6. Vedic Meteorology
7. Vedic Theory of Origin of Speech.
8. Researches into Vedic and linguistic studies.
9. Rigveda Samhita, (ed. with Sanskrit text and English Translation), Vol. I.
10. *Sāmaveda Samhita, (ed. with Sanskrit text and English Translation), Vol. I.*

The List of its some other tracts:

1. Nature of Vedic Science and Technology.
2. Science of Vedic meters and Musical notes.
3. A search for the original source of Vedic Sarasvati.

4. Vedic Forming.
5. *Rainmaking with the help of Yajña.*

Besides the above mentioned books pertaining to Vedic studies about two hundred (200) students, registered in both the university (Kurukshetra) University, Kurukshetra & Maharshi Dayanand University) have conduced research work as dissertation for the award of M. Phil. degree specially on Veda and Vedic literature. Thus, it can be put on proper record that the state of Haryana through the since the hoary past and also in the contemporary times, has made appreciable contribution to Vedic Studies.

Kerala's Contribution to Vedic studies

P.C. Muraleemadhavan

The Contribution of Kerala to Vedic exegesis is immense in volume and importance. Scholars from Kerala have written several exegetical works on Vedic texts. They have also preserved in tact, the oral tradition of years. Here the tradition is authentic and alive, and is not the result of recent revivals. In the apparently isolated corner of South-West India, a few orthodox Nambūtiri Brahmin families have maintained their Vedic tradition with meticulous care, preserving from generation to generation. Out of two of the ancient Vedic rituals, the Agnistoma which lasts five days and the Agnicayana or Atirātra which lasts twelve days. During the last one hundred years Atirātra has been performed 20 times and the Agniṣtoma nearly 100 times. One who has performed an Agniṣtoma is called Somayaji or Comātiri, and one who has performed an Atirātra is called Akkitiri. The Agnicayana performed at pāñjāl in 1975 with international co-operation, and the two volumes of its proceedings and studies, edited by Professor Frits Staal, have brought to light much information about Kerala tradition regarding Vedic Studies. Last year another Atirātra was performed at Kuṇḍūr with much publicity and attracted Vedic scholars from different parts of India and abroad. Leading papers in Kerala wrote long articles on the daily procedure, and there

were discussions. It may be hoped that the tradition has been saved from extinction.

The Aitareya and Kauṣītaki Śākhas of the Ṛgveda have been preserved and kept alive in Kerala. The Kauṣītakins are in a minority and is now available only in Kerala, Gujarat and to a limited extent of Maharastra. The Aitareyins follow the Śrautasūtra of Aśvalāutra and the Kauṣītakins there of Sāṅkhāyanas in Gujarat and Maharastra, but solely by the name of Kauṣītaki in Kerala. The Jaiminiya Sakha of Sāmaveda is preserved only a few families in Kerala and Tamil Nadu. The jaiminīya Bhrāhmaṇa is probably the earliest Brāhmaṇa. One complete manuscript was discovered by E.R. Sreekrishna Śarma in Koṭuntirappḷḷi near Palghat and was the source of Raghuvira Lokeschadra edition in 1954.

Three or four Manuscripts were later discovered by Asoka Parpola and E.R. Sreekrishna Sarma from Nellikkat Akkittrippād at Pāñjāl, and Sārma has prepared a critical edition with translation of the Jaiminīya Brāhmaṇa for Indira Gandhi National Centre for Arts. The Nambūtiri Brāhmins of Kerala began to specialize in Vedic studies and exegesis from very early times. In the seventh century A.D. Dandin refers in his Avantisundarikatha, to two scholars from Kerala as his friends. Maṭrdatta, a poet who also wrote some commentaries and his father Bhavatrātā was a commentator on Kalpasūtras. This Bhavatrāta is probably identical with the author of the commentary on Jaimīya śrautasūtra. Ṣadguru śiṣya, who flourished in Kerala during the twelvth century has written several commentaries on Vedic texts- Sukhapradā on the Aitreya Brāhmaṇa, Mokṣapradā on the Aitareyā raṇyaka,

Abhayapradā on the Āśvalāyanaśrautasūtra and Vedārthadipikā on the Sarvānukramaṇi of Śaunaka. He refers to some Malayalam Tadbhavas of Sanskrit words-caṅṅata for Saṁhitā, kirihyam for gṛhyam, takkaṇā for dakṣiṇā etc. We are not concerned with the correctness of all these so-called tadbhavas, but the reference suggests his acquaintance with Malayalm Words. (Aitareyāraṇyaka, TSS 167 p. 265)

This scholar calls himself Śadguruśiṣya, since he considers six deities as his preceptors:

His real name is not known. This commentary is published by Ramlal Kapur Trust Sonipat, Hariyana 1985.

Another scholar commentator of Vedic texts is Udaya of Muriyamangalam family of Brahmakkaḷam, not far from Guruvayur. He was the son of Nārāyaṇa Yajvan and Savitri. He wrote the Sukhadā commentary on the Kauṣītaki Brāhmaṇa of the Ṛgveda, which is not only an excellent piece of textual exegesis, but also a lucid exposition of the ritual application. It shows Udaya's intimate knowledge of the rituals dealt with in the Brāhmana. His father had performed a jyotiṣtoma yāga, as the epithet yajvan suggests. Prof. Sreekrishna Sarma edited and published from Germany, the Kerala *recension* of the Kauṣītaki Brāhmana and the Sukhadā commentary of Udaya. He used all available manuscripts including the one in the Adyar Library which has been noticed by Prof. C. Kunhan Raja. He also got a manuscript from the late Erkkara Rāman Nambūtiri. He also got advice and help from Erkara. According to Śarma, there is a tradition making Udaya a nephew of Ṛṣi, probably of the Payyūr Bhaṭṭa family flourished in the fifteenth century.

Kātyāyana's Ṛgveda Sarvānukramṇi-well known general index-has been very popular in Kerala, Ṣadguruśiṣyaś commentary was partly published Oxford, by Macdonell. Nārāyaṇa of Akkittam family of Veṅṅanād near Trippunithura has written the Dīapprabhā commentary on it. Nārāyaṇa was the son of Ārya, and belonged to Āṅgirasa kula. He wrote Dīpaprabhā commentaries on Kaiyatās Bhāṣyapradīpa and on the Varauca-saṅgraha which is another anthology of Ṛgvedic stanzas generally used in daily rituals like Sandhyāvandana. His family name Akkittam shows that there were many ancestors in that family who performed "Agnicayana".

Kerala has produced another elaborate commentary on Sarvānukramaṇikā: It is called Sarvānukramaṇipadyavivṛti, the author is from Kerala, but his name is not known. As the title indicates, it is written in verse from. A rare copy of this manuscript belonging to C. Kunhan Raja is with Dr. K.K. Raja and Dr. Parameswara Aithal has edited is at Heidelberg University in Germany. Another manuscript originally belonged to Erkara Rāman Nambūtiri was with Dr. E.R. Seekrishna Sarma. Nīlakaṇṭha yogiār of Taikkāt Vaidika family who was alive during the sixteenth century, wrote the Śrautaprāyaścittasamgraha on Śrauta expiatory rites.

Another very important Kerala work on vedic exegesis is "Nirukta-vārtika' an elaborate metrical commentary on yāska's Nirukta. Its author became a sanyāsin taking the name Padmapādācārya; before taking to sanyāsa, he was Nilakaṇṭha belonging to a Brahmin family at Koṇṭayūr on the banks of the Bhāratappuḷa (Nilā). He belonged to the Yajur-veda and the gārgyagotra. His father was Kīraśarma who was well versed

in yajña performance; and his mother was Nili of Bhardvāja gotra. His grandfather was a vedic scholar named Rudra Śarma. Nīlakaṇṭha had brother like Rudra and sisters like Datta. Kubera was his younger brother. All these detailes are given by the author himself thus:-

Jāmadagnyena rāmeṇa gārgyāya pratipādite
Koṣṭayūriti vikhyāte grāme keralapūjite
Brāhmaṇānām sahasreṇa juṣte śiṣtajanarcite
Yājñikairvedavidbhiśca sarve devopaśobhite
avyavacchinnayajñānām yajurvedavidām kule

kule mahati gārgyānam nilakaṇṭhopyàjāyata
kīraśarma pitā yasya yajvā yajñaviśāradaḥ
bahuyāji caturvedo rudraśarma pitāmahaḥ
bhāradvājī ca kauberī nīlī mātā bahuprajā
rudrādyā brātaro yasya dattādyā jāmayastathā
kincitsodhitya vedasya maskarī samapadyata
padma ityaparām samijñām sa labdhavān guroḥ punaḥ
śrutvā kiñcitsa śāstrāṇām vedānteṣu kṛtaśramaḥ
akarot śradhayā yukto niruktaślokavāritikam

On the basis of the copy of a manuscript got from Kerala, probably from the Govt. Sanskrit College, Tripunithura, Prof. C. Raja. Published a paper on Niruktavāritka in the Adyar library bulletin. Later, the work had been published by Ramalal Kapur Trust, edited by Dr. Vijayapal in 1982, on the basis of this paper manuscript. Recently I found the exemplar of this manuscript in Trippunithura College.

The six verses quoted by Payyūr Parameśvara in Gopālikā commentary on Maṇḍanamiśra's Sphotasiddhi, are

actually found in Niruktavāritka. While explaining the Nirukta passage-Sakṣatkṛtadharmāṇo ṛṣayo babhu veeḥ- yathoktam nirukta vārtike. Eva:-

asākṣātkṛtadharmasya te parebhyo yathāvidhi
upadeśena samprādurmantrān brāhmaṇameva ca
upadeśaśca vedavyākhyāyām yadhoktam:-
arthoyamasya mantrasya brāhmanasyāyamityapi
vyakhaiv- atropadesaḥ syatvedārthasya vivakṣitaḥ-iti
vedārtham copadeśena grahītumasakta aṅgānica
samāmnāsiṣuriti yadhoktam:-
aśakastū padeśena grahītumapare yajatha
vedamabhyastatāvantaste vedaṅgāni ca yatnataḥ-iti
bimmaśabdo hyanantarameva tatro nirukthe
bimmam bhimmamitity-āha bibhartyartaviv akṣaya
upāyo hi bibhartyarthamupeyam vedagocaram
athavā bhāsanam bhimmam bhasate diptikarma naḥ
abhyasena hi vedārtho bhasate sphuṭam-iti.

Since Payyūr Parameśvara, commentator on the Sphọtasiddhi quotes Niruktavārttika as an authority. Its author cannot be later than the fourteenth century. Keḷallūr Nīlakaṇṭha Somayāji has also quoted from the Niruktavārttika in his Bhāṣya on Aryabhaṭiya. It is also referred to in the anonymous Sarvānukmaṇipadyavivṛti. Niruktavārttika is an excellent commentary which is sure to help in furthering vedic exegesis. Melpattūr Nārāyaṇa Bhaṭṭa wrote a short poem in nine verses, the sukha'śloka which is apparently a stotra in praise of the

goddess, but which gives statistical details relating to the aṣṭaka-adhyāya-varga classification of the Ṛgveda using the kaṭapayādi notation. This has been edited by C. Kunhan Raja. Godavarma, yuvarāja of Kotuṅṅallūr (1800-1850 AD.) wrote a Garudacayana pramāṇa on the construction of the vedi for the garudacayana.

Besides these, there are several Malayalam works which deal with ritual exegesis, for example the cerumukkil pacca by Cerumukku Prameśvaran Nambūtiri. The procedure for the various rituals are described in Malayalam works called Cataṅṅu; these were the popular texts used by the Nambūtiries as handbooks to keep them in performing the rituals.

Coming to the modern period, we have to mention a few scholars. Erkkara Rāman Nambūtiri who was an embodiment of the Kauṣītaki tradition: His articles collected in "Āmnāyamathanam' were also translated into Sanskrit. He edited the Malayalam monthly journal Anādi, to popularize vedic rituals. He took an active and decisive role in the Pāñjāl Atirātram. Nellikkāt Iṭṭiravi who was an authority on the Jaiminīya chanting was also responsible for the preservation of the tradition of this Vedic Śākhā; he was also a leading figure at the pāñjāli Atitātra. V. K. Narāyaṇa Bhaṭṭathri tried to stress the importance of studying the meaning of vedic texts profusely on vedic interpretation, using Yāska and also Aurobindo. Mahākavi Vaḷḷathol Narāyaṇa Menon's translation of the Ṛgveda, prepared in his seventies, brought this ancient text to the ordinary people. O.M.C. Nambūtirippad published the Ṛgveda with his Malayalam translation and notes based on Sāyana which was a boon to the generally educated Malayalees to enter the heart of the Ṛgveda.

The name of C. Kunhan Rāja deserves special mention in modern vedic exegesis. He studied under Macdonnell at Oxford, and had discussion with Goldner in Germany and Louis Renon in France. Though he was taught that Sāyana was explaining the Vedas without any traditional basis, and modern research methodology using comparative and historical approaches is found to help more than Sayana, Kunhan Rāja on his return from Europe was able to get many pre-sāyana commentaries on Vedic texts, and published them for the first time. He was convinced that Sāyana was using a continuous tradition, though a ritualistic tradition. Besides editing commentaries, he wrote several expository volumes-''Vedas', ''poet philosophers of the Ṛgveda', ''*Quntessence* of the Veda' etc. His edition of Asyavāmīya sūkta with Ātmārāma's Advaitic interpretation, together with translation and explaining the riddles is specially praiseworthy. As a successor in the field, the name of E.R. Sreekrishna Śarma has already been mentioned. Kuñjuṇṇy Rāja also contributed several books and research articles on Vedic Exegesis.

SĀMACHANTING

Chanting of Sāman is the most attractive among Vedic recitals, since it is musical in character. The Nambootiri families of families of Kerala preserved this valuable oral tradition intact for several centuries. Jaiminīya Śākhā is being preserved here in Kerala with meticulous care.

In Kerala, even though there were more than 25 families altogether belong to this Śākhā, only five remain at present. Five Nambootiries all of them above 70 years-are only capable

of chanting the entire text with all its vikṛtis. Since the number of in the field of Jaiminīya is fast dwindling; Sree Sankaracharya University of Sanskrit, Kalady, Kerala decided to document the entire chanting of Sāma Veda with all its vikṛtis, on war footing. The Audio/Vedio recording of the entire Sāma took 70 hours.

The following scholars participated in Sāman chant.

1. Neelakaṇṭhan Namboodiri of Nellikkāṭṭu Maṇa
2. Vāsudevn Namboodiri of Nellikkāṭṭu Mana
3. Aryan Namboodiri of Thoṭṭam Mana
4. Nārāyaṇan Namboodiri of Thoṭṭam Mana and
5. Vāsudevan Namboodiri of Perumaṅgād Mana.

The most illustrious scholar in the subject was late Iṭṭiravi Māmuṇṇu of uṭṭatukaṭṭil family. Even scholars like Prof. Asko Parpola and Prof. J. Frist Stall were used to approach him for scholarly advises.

The earlier attempts for recording Sāma chanting are not complete and fruitful. Even though Prof. Stall recorded the Ārcika portion completely in 1971, it is in dilapidated condition and no reproduction from the master cassette is possible.

Prof. E.R. Sreekrishna Sharma recorded except Ūha and Ūṣāṇi portion in 1980.Tirupati Devasthānam also recording the Ārcika through audio system. All India Radio Calicut recorded some portion of Sāman Chant. But it is only a little portion. (The efforts of Prof Guni from Denmark and Dr. K. V. Krishna Das from Trivandrum are also incomplete since it

covers only Audio System.) The other Vikṛtis were also not recorded in the earlier attempts. In the light of the above said facts it is clear that the steps taken by Sree Sankaracharya University is the first one in its kind since it covers all Vikṛits in both audio and vedeio. Even though some agency from Nasik has recorded, but it is only 18 hrs. duration, that too the Ārcika portion only.

Chanting of Sāma is divided into:-

1. Āricika or Ṛk

(Saṁhitā text chanted in musical ascent. There are 112 sections called Ȯtts (like Sūktas in Ṛgveda)

Each one contains 15 to 20 hymns)

2. Grāmageya or Sāma

3. Āraṇyaka or Chāndasāma. The second and third items are more sophisticated methods of chanting Ārcika in various musical accents.

Apart from these two systems, there are two other types of chanting Sāman, which is highly technical and complicated. They are Ūha and Ūṣāṇi. The first one-Ūha is the vikrīti of Grāmageya and the second one- Ūṣāṇi is the Vikṛti of Āraṇyaka or Chandasāma. It is also known as Rahasyagāna.

After a detailed study of all types of Sama chant, we could decided that a duration of 70 hours will be required for documenting the Sāman chant with all its vikṛtis under the leadership of Sree Sankaracharya University of Sanskrit, the documentation was completed in the year before starting the

actual documentation work, we have referred mostly all the literatures connected with Sāman Chant. I have also gone through the book ''Sāmavedic chant' of Prof. Wayne Horward. The author of the book took meticulous care mostly all information available in the field.

The Brahmins of Koṭuntivappilly Grāmam belong to Jaimiñiya Śākhā of Jaimiñiya Śākhā of Sāma Veda. But their style is different from that of Nambutiries. This style has close resemblance with Makara Pātha of Makara Bhooshanam of Sreerenga.

In a trip to Palakkat to gather more informations about Sāma chant, I could come across with a Sāman scholar namely Gopala Vadhyar. To my surprise I could hear a new style of Sāman chant called ''Putukkoṭṭu Style' belongs to Kauthūma Śākha perhaps older than that of the existing one called ''Rāmaṇṇa Style'. By hearing the style I came to known that it has a close resemblance with the Nambūtiri recitation of Grāmageya belongs to Jaiminiya Śākha. More than that ''jā', ''ṅa', and ''na' are clearly pronounced in this style which is not audible in the other style called ''RāmaṇṇaPāṭha'. Hence it is known as ''jā ṅa ṇa pātham'(Putukotttu patham).

I could refer the ''Vedāvṇava Vandanam' the ''Felicitation volume dedicated to Prof. Asko Parpola' edited by Sri. Petteri Koskikallio and read the statement of Prof. Wayne Horward in his article, that he could not get any information about this Prācina style, during his studies and that Sri. L.S. Rajagopal from Kerala gave this precious information about Putukkoṭṭu Style of Sāman chant through a series of letters and tapes, and that only one scholar lives at present in

Kerala i.e. Gopala Vadhyar of Putukkoṭṭu Grāmam who can recite the Sāma, that too the Gṛhya Portion only. The existing style Rāmanna patha is generally studied mostly by all Tamil Brahmins, at present, which was prepared by Ramanātha Śrauti some 250 years back, at the time of Maharashtra rule. Rāmanātha Śrauti with the help of some Maharashtra Scholars edited the text and modified the style of chanting. Later it came to be called Rāmaṇṇa Pāṭha. The main feature of this pāṭham is that, it has omitted the letters jā' ''ṅa' and ''nā' since it is difficult to pronounce for Tamil speaking people. At the advent of the new style which is easier and attractive, the old style slowly vanished from the scene. The Maharashtra rulers patronised the new style in all pāṭhaśālas through out the state. In Tanjavur the brahmins isolated from outside world and the Maharashtra rulers occupied Tanjur. With the help of these rulers the Brahmins of Tanjur got acquaintance with Puna scholars and with the help of them, they made vedic chanting more easier by omitting difficult letters like jā, ṅa, and ṅa,. Scholars gone to the extend of rendering sāma veda on Harmonium. In the book Sāmagānas in 1880 in Kumbhakonam a picture showing the keys of harmonium and so called corresponding svra of the sāman of the sāman scale was given. But Sundara Iyer of Putukkoṭṭu- the retired judge of Madras High Court, was not happy with the mentioned pāṭham and he started a pāṭhaśālā separately for teaching and preserving this ancient prestigious putukkoṭṭu style known as ''ja' ''ṇa' ''na' pāṭham'. The Brahmins got annointed with the king Śekhara Varman of Palghat to his immoral life and they left Palghat. Thuñchattu Ezhuttachan the famous poet of Kerala, helped the king to bring some Brahmins to Palghat to perform Vedic

rituals, from Thañjāvur and Kumbhakoṇam. The king built houses and temples for them at different places like Śekhari puram, Kalpātti and Putukkoṭṭu villages is 25 miles south west to Palghat Town. The Sāman Scholars brought from Tanjavur started living in these villages. The Tamil immigrance came to Kerala some 400 years back and they belong to the old pāṭham of Sāman namely ''jā, ṅa, ṇa pāṭham'. The montif of Naṭuvil maṭham (the following of Sree Sankaracharya) extended all facilities to vedic brahmins to build houses and temples at Putukkoṭṭu. The Vedeśwara Pūja conducted even now in Putukkoṭṭu by household brahmins is the continuation of their practice at Thanjavur. The name Vedeśwara is common both at Tanjavur and Putukkoṭṭu.

Among Vedas Sāma is significant due to its character of music. The word sāma is interpreted in different ways. It means music, since music plays a vital role in it. Other interpretations are ''sammitam ṛcā yā sā sāa, means the one which is measured by Ṛk is Sāma, ''Samayati' ''Santoṣayati' or Ramayati'. (sa sama) Sa- Vak- Amaḥ-prānaḥ tayoḥ ekatrāvasthitiḥ Sāma, khandayati dukhāni dukhāni yena tat Sāma etc. In vedic studies sama is all the more important since it is used throughout the rituals in sacrifices.

Even though Sāma Veda is known as Sahasra vartma , only 3śākhas are available at present, they are Kauthūma, Rāṇāyaṇīya and Jaiminīya. I am of the opinion that the expression ''sahasravartma sāmavedaḥ' doesn't mean 1000 Śākhas but of 1000styles (many styles). In other Vedas also, we come across several styles of chanting in each Śākhas. Hence this is applicable to other vedas also. The Kauthūma

and Rāṇāyaṇīya are still preserved in Karnataka, Tamilnadu, Maharashtra and Bengal. Nearly 2000 phrases are common to both Kauthūma and Rāṇāyaṇīya styles of chanting. But these phrases are kept in light only by the scholars now live at Koṇavār, the place between N.Kanera and Goa.

In Kerala mostly Jaiminīya Śākha īs prevalent among Nambūma and Jaiminīya are also known as Chhandoga and Talavakāra respectively. Even though the differences in the both text are very little, the recitals are entirely different. Some textual evidences are available in support of the fact that Kauthūma Śākhā was also popular among Nambūtiries in Kerala. In the Āṭṭaprakāra (stage manual) of Bhagavadjjuka a Sanskrit drama written some 4centuries back, we can trace out this fact from the long statement of Śāṇdilya a Samavedic Brahimin. Among 1000 branches of the Ṛk, Yajus and Sāma six branches were popular in Kerala namely Āśvalāyana and Kauṣītaki of Ṛg veda, Bodhāyana and Yajur veda and Talavakāra (Jaiminīya) and Chhandoga (Kauthūma) of Śama veda. The *Mantredath* Mana the famous Nambūtiri family at Lakkidi Kerala was belong to Kauthūma *recension* and this family later changed the ''caraṇa' during the Upanayana of children. Changing from one veda to another is called ''Caraṇam Māral', The family temple of this mana, known as ''*Kutiraśśeri*;, and Śrauta text found in the same name from that family are not accidental, since the word ''Kutira' means horse and the Hayagrīva is the deity of Sāma veda. Incidentally it is interesting to note that Śāṇdilya of Bhagavadajjuka belongs to one of the gotras of Sāma veda.

The argument of L.S.Rajagopal in his article ''Studies

in Sama veda - some problems encountered', that among Nambutiries, only Jaiminīyas were found, will not stand to test in the light of the above said facts. It is true that now in Kerala mostly all Sāma vedins belong to Jaiminiya recension. But it is very difficult to say that no Nambutiri Brahman is available who belongs to Kauthūma Śākha. In this context it is to be noted that those who claim to be Jaiminīyas are all actually not belong to Jaiminīya Śākhā, since they chant similar to that of Kauthūma recension. This happens in the branches of other Vedas also. The changed of Caraṇa is also prevalent in several parts of Kerala not only among Sāma vedins but also among Ṛg vedins and Yajur vedins. The characteristics of the chanting of previous vedic recension influence the succeeding one.

At the time of the invasion of Tippu Sulthan, many brahmins left Palghat and when British rule came, they gave pension to Rājas and practically there were nobody to patronise the vedic scholars.

Vedic rituals vanished day by day and the Sāman chant also lost its importance, since sāman is mainly to be used in rituals.

L.S.R. and Wayne Horward in their article "A report on the Kauthūma Sāmaveda of Palghat'- mentioned the names of some scholars who still preserve the prācīna style are (1) Parameśwara Iyer of Thrissur (2) V.N.Narayana Vadhyar (Now staying at Bombay) and Sri. Gopala Vādhyar of Putukkiṭṭu village. Among them the first one is no more. The second one staying at Bombay due to the absence of practice he lost the field. Now there is only one scholar namely Gopala Vadhyar who can Prācīna Style that too only Gṛhya portion. I could

find out recently two scholars- Narayana Sastri and Ramanatha Iyer who are experts in the old style and can chant the entire Śrauta portion. They at present live at Kumbhakonam. The so called purohitas in the villages of Tanjur are familiar only with the Gṛhya pāṭh. Now a days the traditional styles of chanting are modified musically, mostly in all the regions.

I am not aware the progress of the project proposed by L. S. R. and Wayne Horward for documenting the Prācīna style. I have gone through their study on notations and perfectly and agree their statement that the notational numbers represent Mudras and not the tones of the scales. This is true in the case of all styles of chanting saman belongs to Kauthūma.

It is obvious that, in this prācīna chant and all other types of Kauthūma chants, the music connected with the notational numbers (that is the Mudras) depends on such factors as vowel length and types of numbers that proceed and succeed.

Wayne Howard cautioned the readers of Nārada Śikṣā against the literal interpretation of the passage (1-5-12- Narada 1964) that stated a correspondence between the numbers and tones of a secular scale.

Yaḥ sāmagānām prathamaḥ sa
veṇormadhyamaswaraḥ
Yo dvitiyaḥ sa gāndharvaḥ tritīyo ṛśabhaḥ smṛtaḥ
Caturthaḥ ṣadaja ityāhuḥ pañcamo dhaivato bhavet
ṣaṣtho viṣādo vijñeyaḥ saptamaḥ pañcamaḥ smṛtaḥ

It is true that the prācīnā sāman chant encompasses seven tones. But these tones can't be related to the notational numbers, which represent mudras. Not a single style of chanting

of sāman all over Inḍia, is sung in the manner described by the Nāradīya śikṣā.

Wayne Howard published his work 'Sāma vedic chant' at Howard-1977. He discussed one prāciña style of sāman chant existing in Mullantiram viḷlage of North Arcot dist., Tamilnadu. He recorded this in tape with the help of T.K. Gopala Iyer of Madras in 1975. But L.S.R. mentioned one older style of sāman chant extant in Palghat- exactly at Putukkoṭṭu village which has escaped the attention of Wayne Howard. Dr.V. Raghavan acknowledge that the style mentioned by Mr. Wayne Howard belongs to Tanjur is different from the style prevails at Putukkoṭṭu. It is much older. Prof. Wane Howard admitted that he is not aware of such a prācīna style. He was under the impression that Kauthūma sāman chanted at Tanjavur and Pothukkoṭṭu are same.

In Palghat the identical chant to that of Tanjur can be seen, but apart from that a older style prevails still at Putukkoṭṭu are same.

In Palghat the identical chant to that of Tanjur can be seen, but apart from that a older style prevails still at Putukkoṭṭu.

Wayne Howard is under the impression that the Uduppi Sāma Vedic Chant of Kauthūma Śākhā also belongs to Prācīna style. But he has stated that they claim it as Jaiminīa. Actually the Tulu Sāmavedins' chant somewhat differently from the other style. If we go through carefully we can see that it is actually Jaiminīya Branch strongly influenced by "Rāmaṇṇa pātha' the new style which is more musical. I have heard the chant and also recorded some portion, of a Tulu Brahmin

scholar named Narayanan Embrantiri from Trichur Kerala. Rather the Tulu style is a mixture of Prācīna Jaiminīya style and Naveena Kauthūma style. It is very clear from the recitation that some efforts were taken to make the prācīna style of Jaiminīya more attractive and musical, I have gone there and recorded some portions to prove this fact.

It has some resemblance to Grāma geya recitation of Nambūtiries in Kerala. L.S.R. would have changed his several views on Sāma chant if he gets a chance to hear the Uduppi style of Jaimīniya sāman.

The Jaiminīya Śākhā of Nambūtiries contains clear cut differences from other styles in respect of Readings, style of chanting, order of application of Ṛks, internal structure and classification. Even the hand gestures are entirety different.

KAUTHŪMAŚĀKHĀ

The Saṃhitā portion of Kauthūma Śākhā is divided into two namely Pūrvāricika and Uttarārcika. Pūrvācika contains Ṛks. Of Agni, Soma, Varuṇa etc. Uttarārcika is mainly concerned with rituals. The Ṛks are arranged as tṛcās (3 Ṛks combined together). These tṛcās are classified into two i.e. Grāmageyas and Āraṇyakas. Grāmageya is later known as Sāma and Āraṇyakas Chāndasāma. Ṻha and Ūṣāṇi are the two vikṛtis of the above mentioned divisions respectively.

The pūrvārcika contains 4 Kāṇdas namely Āgeneya Aidra, Pavamāna and Āraṇya. Each Kāṇda is again divided into adhyāyas and Dāsatis (group) of ten Ṛks). The total number of Ṛks in pūrvārcika is 650. Utharārcika also divided like

Pūrvārcika and contains 1225 Ṛks. Hence the total number of Ṛks is 1875. Among the 8 Brāhmaṇās of Kauthūma Śākhā Pañcavimśa plays a significant role. The Chhāndogyopaniṣat belongs to Chhandoga Brāhmaṇa of this recension. The famous Mahāvākya "*Tattvamasi*" belongs to this upanisat

JAIMINĪYAŚĀKHĀ

Jaiminīya Śākhaā is found mainly in Kerala, especially among Kerala Nambūtiri brahims. There are 1698 Ṛks all together in this text. Different from the Kauthūma Śākhā, Jaiminīya contains 5 Kāṇdas which are further divided to adhyāyas namely "otts.' The Kāṇdas,

Otts and number of Ṛks are as follows.

Kāṇda	Otts(Chapter)	No.of Ṛks.
1. Āgeneya-	1-12 (12 Nos.)	1-116 (116Nos.)
2. Aindra-	13-48 (36Nos.)	117-468(352 Nos.)
3. Pavamāna-	49-59 (11 Nos.)	469-587(119 Nos.)
4. Devadāsa	60-106 (47 Nos.)	588-1344(757 Nos.)
5. Uttara-	107-112 (6 Nos.)	1345-1698(354 Nos.)

The division of Prapāṭhakas and Daśatis cannot be found in the Jaiminīya Text. There were 21 families of Nambūtiris in Kerala belong to Jaiminīya Śākhā of Sāma Veda. At present we have only five namely "Muṭṭattukāt' "Nellikkāt', Toṭṭam, Perumamngad and Koraṭṭikkara.

The scholars available in these families are all above the age of 70 years and after them this unique style will become

extinct. Hence Sree Sankaracharya University of Sanskrit, Kaḷady, Kerala, took up the responsibility of documenting the Sāman Chant of Nambūtiris belongs to Jaiminīya recension, on war footing. We could record (Audio/vedeo) the entire text of Jaiminīya with all its vikṛts with a duration of 70 hrs. Sāma Veda is considered to be the main source of Indian music. There are references like

> *''Sāmabhyo gīttameva ca',*
> *''Samavedat svaro Jātaḥ*
> *''Svarebhyo gānasambhavaḥ'(Bṛhaddeśi-matangaḥ)*
> *Sāmavedādidam gīttam sañjagrāha pitāmaḥ*
> *(Saṅgītaratnākaraḥ)*

Saptasvarastu gīyante sāmabhi sāmagaiḥ budhaiḥ (Māndūkya śikśā) prove that Sāmma is the source of our Ancient Music. Ṭhe Sāman recited in rituals connected with sacrifices are known as stotriyas. These are actually collection of Ṛks presented with different svarasthānas. Tṛcas are used for chanting in various contexts.

Each stotriya is divided into Vibhaktis namely prastānā, udgītā, pratīhāra and there are 3 types of musicians called Prastāva, Udgātā and Pratihartā. Each Sāman is being started with a particular svara and changes to another. There are some guiding rules for it. We come across the use of svarabheda in Sāman Chant as gamakas in classical music. There are different types of svarabhedas called pratyutakarma karṣaṇa and namana. The place and change of svara are indicated by hand for a gustures. These are known as gātravīṇas Nambūtiris use the

complete hand for a gusture. They shake the hand in different ankles and they are known in Kerala as "Kaikāṭṭal'.

When a Ṛk is presented as a Sāman various changes are being effected. They are called vikāra, viśleṣaṇa, vikarṣaṇa, abhyāsa, virma, stobha, lopa and āgama. Each gāna is splitted into parvans and when it is splitted the meaning of the Ṛk is not counted.

It is very interesting to examine the recital of a Ṛk according to the eight types mentioned above. Example:

Agna ayāhi vītaye
Gṛṇāno havyadātaye
Nihota śatsi barhiṣi

The musical presentation of this according to the above mentioned vikṛtis are as follows:

1. Vikāra- agne- ognāyi (akāra becomes okāra)
2. Viśleṣaṇa-vītaye- voyi toyāyi (splitting the joint svaras)
3. Vikarṣaṇa- (ye yāyi) (lengthening of ḥrasva)
4. Abhyāsa- taye-to-yāyi (Repetation)
5. Virama-gṛṇāno havyadātaye- gṛṇānoha- vyāda-toyāyi (break in the middle of word)
6. Stobhas the letters like "o',"ho', "va' are added to the Ṛks, they are called stobhas and very much helpful for musical presentations.
7. Lopa is dropping a letter in recitation ex-

pracodayāt is musically presented as pracohum-a-da-yo-a. The letter "t' is dropped here.

8. Āgama is the arrival of a new letter in the word recited vareṇyam is presented as vareṇiyam. The letter "ya' arrived here.

The Ṛks are recited in various svaras, ārcika in a single svara, gāthika in two, sāmika in three etc. Svarantaram of 4 svaras audava and ṣādava of 5 and 6 svaras respectively. In Sāma Chant of Kerala Nambūtiris we can trace svarasthanas upto5.

Ḅased on Nārada śikṣā some people identify the svarasthānas of Sāman Chant with that of classical music. "Yaḥ sāmagānām pradhamaḥ' etc. Grāmageyas are divided into 7. They are gāyatram, āgneyam, aidram, pavamānam, arkadvandvavrata, sukriyā and mahānammya. The Ūha portion is also divided into seven thus:- Daśarātra, Samvatsara, Ekāha, Ahīna, Satra, Prayaścitta and Kṣudra.

The seven svarasthānas could not be fully traced identical, since the Sāman Chant doesn't have the frequency to the extend as we experience in classical music. Trouble is further brought in, by confusing the position in fiṇgering techniques with the Svaras in Music. Very rarely, we come across in Sāman Chant all these svarasthānas mentioned above.

Sāman Chant is in the reverse order- avarohakrama of "Sarigama pathani' since kṛuṣṭasvara the first is in highest pitch and the succeeding svarasthānas are comparatively lower to the preceding one, and finally comes to Atisvaryam in the lowest pitch.

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मध्यप्रदेश में वैदिक शिक्षण एवं शोध

डॉ॰ केदारनारायण जोशी

भारत के मध्य में अवस्थित होने के कारण मध्यप्रदेश अपने नाम को सार्थक करता है। यह देश का हृदय है। उज्जैन, जिसका प्राचीन नाम उज्जयिनी है, मध्यप्रदेश का सर्वाधिक प्राचीन नगर है। कनकशृङ्गा[१] कुशस्थली[२] अवन्ती[३] उज्जयिनी[४] पद्मावती[५] कुमुद्वती[६] अमरावती[७] विशाला[८] तथा प्रतिकल्पा[९] आदि अनेक अन्वर्थ नामों से अभिहित यह मोक्षदायिनी पुरी[१०] महाभारत काल में कला, संस्कृति, साहित्य, ज्ञान-विज्ञान तथा वेद एवं वेदाङ्गों की शिक्षा के एक विश्वप्रसिद्ध केन्द्र के रूप में विकसित और प्रतिष्ठित हो चुकी थी। यहाँ महर्षि सान्दीपनि का आश्रम था, जहाँ देश-देशान्तरों से विद्यार्थी वेद-वेदाङ्गादि की शिक्षा ग्रहण करने के लिए आया करते थे। सन्दीपन विद्या के निष्णात आचार्य महर्षि सन्दीपनि के वेदज्ञ पुत्र महामुनि सान्दीपनि योगियों और ज्ञानियों के भी गुरु थे। श्रीमद्भागवत के अनुसार यदुकुलाचार्य गर्ग से संस्कार ग्रहण करने के बाद

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१. स्कन्दपुराण, ४०.३१-३२

२. वही, ४१.३२

३. वही, ४२.४३

४. वही, ४३.५३-५५

५. वही, ४४.३३-३४

६. वही, ४५.२९-३०

७. वही, ४६.२२

८. वही, ४७.३९-४६

९. वही, ४८.५६-५६

१०. बृहद्धर्मपुराण, ५६.०६

बलराम और कृष्ण दोनों भाई अवन्तीपुर निवासी महर्षि सान्दीपनि के गुरुकुल में विद्याध्ययन करने के उद्देश्य से प्रविष्ट हुए और गुरुकृपा से दोनों भाइयों ने छहों वेदाङ्गों तथा उपनिषदों सहित चारों वेदों और वेदों का तात्पर्य बतलाने वाले सभी शास्त्रों तथा केवल चौंसठ अहोरात्र में ही चौंसठ कलाओं का ज्ञान प्राप्त कर लिया।[१] अन्यान्य पुराणों से भी इस तथ्य की पुष्टि होती है।[२]

उपर्युक्त उल्लेखों से सिद्ध होता है कि मध्यप्रदेश की सांस्कृतिक राजधानी उज्जयिनी प्राचीन काल से ही नालन्दा और तक्षशिला की भाँति ज्ञान-विज्ञान, कला-संस्कृति तथा वेद-वेदाङ्गों के विश्वमान्य शिक्षा केन्द्र के रूप में प्रतिष्ठित रही है, जहाँ महाभारत के महानायक जगद्गुरु योगेश्वर भगवान् श्रीकृष्ण भी वेद-वेदाङ्गों की शिक्षा ग्रहण करने आये थे।

महर्षि सान्दीपनि द्वारा प्रवर्तित वैदिक शिक्षण की परम्परा उज्जयिनी में उत्तरोत्तर विकसित होती रही तथा समूचे अवन्ती जनपद में वैदिक वाङ्मय का अभ्यास, वेदशाखा-स्वाध्याय, वैदिक वाङ्मय का तात्त्विक अर्थानुशीलन, वेदविहित विधियों का आचरण तथा वैदिक शिक्षण का प्रसार होता रहा। लौकिक संस्कृत साहित्य में प्राप्त अनेक सन्दर्भों से इस तथ्य की पुष्टि होती है।

मृच्छकटिक के प्रणेता महाकवि शूद्रक ऋग्वेद और सामवेद के विशिष्ट ज्ञाता थे[३] तथा इस नाटक के नायक चारुदत्त का कुल सैकड़ों यज्ञों से पवित्र और जनाकीर्ण यज्ञशाला की वेद-ध्वनियों से आलोकित था।[४] इस रूपक का भरतवाक्य[५] तो शुक्ल यजुर्वेद के राष्ट्रीय प्रार्थना के

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१. श्रीमद्भागवत, १०.३१-३६
२. विष्णुपुराण, ५.२१
३. मृच्छकटिकम्, १.४
४. मृच्छकटिकम्, १०.२
५. मृच्छकटिकम्, १०.६१

रूप में मान्य उस सुप्रसिद्ध मन्त्र का भावानुवाद ही प्रतीत होता है, जिसमें समूचे राष्ट्र के सभी वर्गों के योगक्षेम की कामना की गई है।[१] सुरभारती के श्रीचरणों में अनन्त साहित्य-सुमन की मन्दाकिनी प्रवाहित करने वाले कविकुलगुरु कालिदास वैदिक वाङ्मय के अनन्य आराधक थे। उनका समूचा साहित्य वैदिक शिक्षा की आभा से आलोकित है। ऋग्वेद से गृहीत आख्यान के आधार पर 'विक्रमोर्वशीयम्' नामक रूपक की रचना कर महाकवि कालिदास ने जहाँ एक ओर स्वयं के वैदिक होने का प्रमाण प्रस्तुत किया है वहीं दूसरी ओर उन्होंने 'अभिज्ञानशाकुन्तल' नामक अपने विश्वविश्रुत नाटक में ऋषि कण्व द्वारा पतिगृहगमना पुत्री शकुन्तला को छान्दस्[२] वाणी में आशीर्वाद प्रदान करवाकर स्वयं को वैदिक-छन्द-कल्प-छन्दरचनासमर्थ कवि भी सिद्ध कर दिया है। महाकवि कालिदास का उज्जयिनी से अविभाज्य सम्बन्ध असंदिग्ध है। सातवीं शती के पूर्वार्द्ध में रुचिरस्वरवर्णपदा जगन्मनोहारी रसभाववती वाणी के साकार विग्रह महाकवि बाणभट्ट ने अपनी सहृदयहृदयहारिणी कृति कादम्बरी में उज्जयिनी के नागरिकों को श्रुतरागी अर्थात् वेदानुरागी निरूपित किया है।[३] इतिहास के इसी कालखण्ड में सुप्रसिद्ध चीनी यायावर हुएन्त्साङ्ग के अनुसार "तत्कालीन उज्जयिनी में एक ब्राह्मण राजा राज्य करता था। वह द्विजराज वेद और धर्मशास्त्र का पण्डित था।" यह उल्लेख विचारणीय हो सकता है, परन्तु इससे यह गन्ध तो आती ही है कि उस समय उज्जयिनी वेद-विद्या के महत्त्वपूर्ण केन्द्र के रूप में प्रतिष्ठित थी।[४]

देश के कोने-कोने से उज्जयिनी में वेदानुरागी विद्वान् आते थे और मूल-संहिता पाठ के साथ वेदार्थानुशीलन भी करते थे। शुक्ल यजुर्वेद की माध्यन्दिन शाखा का प्रथम भाष्य कश्मीर प्रदेश के आनन्दपुर निवासी पण्डित वज्रट के विद्वान् पुत्र उव्वट ने यहीं पर विद्यानुरागी परमार नरेश

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१. शुक्ल यजुर्वेद, २२.२२

२. अभिज्ञानशाकुन्तलम्, ४.८

३. 'श्रुतरागिणा सुभाषितव्यसजिना प्रशान्तेन' कादम्बरी, पृ० १५९

४. स०का० दीक्षित, उज्जयिनी : इतिहास तथा पुरातत्त्व, पृ० १७१-१७२

महाराजाधिराज भोज के काल में लिखा था। यजुर्वेद संहिता वस्तुतः यागक्रियापक संहिता है। वेदज्ञ उव्वट ने विधि-निषेधों की आनुपूर्वी का निरूपण करते हुए श्रौत विधानों की केन्द्रस्थली उज्जयिनी में निवास कर इस अञ्चल को वेद-विद्या का महनीय अवदान दिया है। उव्वट से सम्बन्धित ११वीं शताब्दी का यह प्रमाण[१] वेद-विद्या की सारस्वत साधना के क्षेत्र में उज्जयिनी के महत्त्व को असंदिग्ध रूप से सिद्ध करता है। उज्जयिनी के वैदिक स्वर-संस्कारों के आधार पर कालान्तर में उव्वट ने 'शुक्लयजुःप्रतिशाख्य' नामक वैदिक स्वर प्रक्रिया के अद्वितीय ग्रन्थ की रचना भी की।

माधवाचार्य प्रणीत श्रीशङ्करदिग्विजय महाकाव्य के अनुसार आचार्य शङ्कर ने मध्यप्रदेश में स्थित प्राचीन अनूप जनपद के सुप्रसिद्ध ओङ्कारेश्वर तीर्थक्षेत्र में नर्मदा नदी के तट पर स्थित आश्रम में गोविन्दभगवत्पादाचार्य से संन्यास दीक्षा ली और चारों उपनिषदों के चारों महावाक्यों द्वारा ब्रह्मतत्त्व का उपदेश ग्रहण किया।[२] दीक्षा ग्रहण करने के बाद अद्वैत मन की प्रतिष्ठा हेतु अनेक तीर्थों का परिभ्रमण करते हुए आचार्य शङ्कर ने अनूप जनपद की प्राचीन राजधानी 'माहिष्मती' में प्रवेश किया।[३] पुण्यसलिला नर्मदा के पवित्र तट पर स्थित इस नगरी में कर्म-मीमांसा के प्रकाण्ड आचार्य मण्डन मिश्र निवास करते थे, जिनके घर के द्वार पर टंगे पिंजड़े में बैठी मैना भी वेदवाक्य का उच्चारण करती थी।[४] श्रुतिसम्मत कर्मकाण्ड के प्रकाण्ड पण्डित मण्डन मिश्र तथा ज्ञानमार्गी आचार्य शङ्कर के मध्य माहिष्मती में सम्पन्न इस शास्त्रार्थ में मण्डन मिश्र की सरस्वतीविग्रहा विदुषी पत्नी ने मध्यस्थ की भूमिका का निर्वहन किया था।[५] इस उल्लेख से उस युग में इस अञ्चल में वैदिक विद्वानों और विदुषियों की स्थिति

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१. उव्वट, मन्त्रभाष्य, शुक्ल यजुर्वेद संहिता, पृ० ६१०
२. श्रीशङ्करदिग्दिवजय, ५.१०३
३. वही, ८.१
४. वही, ८.६-७-८
५. वही, ८.५१

तथा वेद-विद्या के व्यापक प्रसार की पुष्टि होती है।

'श्रीशङ्करदिग्विजय' में विद्यमान एक अन्य सन्दर्भ के अनुसार अद्वैत सिद्धान्त की प्रतिष्ठा हेतु आचार्य शङ्कर का वेद-विद्या की केन्द्रस्थली उज्जयिनी में भी आगमन हुआ था।[१] यहाँ उन्होंने सर्वप्रथम भगवान् महाकाल के दर्शन किये तथा देवदर्शनोपरान्त आचार्य शङ्कर ने उज्जयिनी निवासी भट्ट-भास्कर नामक उस दिग्गज विद्वान् को शास्त्रार्थ में पराजित किया, जो वेदराशि का प्रकाण्ड पण्डित एवं वेदों का भाष्यकार था।[२] आचार्य शङ्कर ने अवन्ती प्रदेश में प्रसिद्ध बाण, मयूर तथा दण्डी आदि विद्वानों के द्वैत-मत-विषयक दर्प का दलन कर उन्हें अपने भाष्य को सुनने के लिए उत्सुक बना दिया था।[३]

'श्रीशङ्करदिग्विजय' महाकाव्य के उपर्युक्त सन्दर्भों से सिद्ध है कि उस युग में मण्डनमण्डिता माहिष्मती तथा महाकालाधिष्ठिता और भट्टभास्करादिमण्डिता उज्जयिनी में वेदविद्या अपने पूर्ण वैभव के साथ प्रतिष्ठित थी तथा पश्चिमी मध्यप्रदेश के अनूप जनपद और अवन्ती जनपद में वैदिक शिक्षा का व्यापक प्रसार था।

विगत शताब्दी तक भी उज्जयिनी वैदिक-विद्याओं के अध्ययन-अध्यापन के एक उत्कृष्ट केन्द्र के रूप में प्रतिष्ठित रही है तथा इस विद्या-नगरी में अनेक वैदिक विद्वानों ने सनातन श्रुति-परम्परा की अविच्छिन्न धारा को प्रवाहित किया। इस काल की 'शब्दरत्नमाला' नामक लीथो मुद्रित कृति इस तथ्य का एक निदर्शन है। महर्षि सान्दीपनि के वंशज पं० जानकीवल्लभ शास्त्री द्वारा फाल्गुन शुक्ल चतुद्रशी शुक्रवार विक्रम संवत् १९३८ तदनुसार १८८१ ई० को पूर्ण की गई शब्दरत्नमाला नामक बालकृति में लेखक ने श्राद्धकथा के व्यपदेश से उज्जयिनी के धार्मिक, सामाजिक तथा शैक्षिक परिवेश को चित्रित किया है। शैक्षिक

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१. वही, १५.७६-१४१

२. वही, १५.८०, ८१, १३९

३. वही, १५.१४१

परिदृश्य में उल्लेख है कि उज्जयिनी नगरी में वेद-वेदाङ्ग में पारङ्गत ब्राह्मणों की कमी नहीं थी।[१] कथा में यह सन्दर्भ भी प्राप्त होता है कि देवदत्त के पिता संहिताओं के साथ-साथ विकृति-पाठ में निष्णात थे। वे मूल-पद-क्रम-जटा और घनपाठी थे।[२]

उपर्युक्त विवेचन से यह प्रतिफलित होता है कि सनातन काल से उज्जयिनी में वैदिक शिक्षण और वेद-विद्याओं के श्रवण-मनन तथा अर्थानुशीलन की भास्वर परम्परा अविच्छिन्न रूप से विद्यमान रही है। वर्तमान शती में भी यहाँ की वैदिक परम्परा का उज्ज्वल स्वरूप हमारे समक्ष विद्यमान है। उज्जयिनी में आज भी ऋग्वेद, यजुर्वेद तथा सामवेद का पाठ करने वाले विद्वान् विद्यमान हैं। विशेषकर शुक्ल यजुर्वेद की माध्यन्दिन शाखा के विद्वान् यहाँ अधिसङ्ख्य हैं। इन वैदिकों की पाठ-परम्परा पूरे देश में शैलीगत वैशिष्ट्य के कारण अभिनन्दित है। उच्चारण, सम्प्रसारण तथा प्रस्तार सम्बन्धी विशिष्ट गुणों के कारण अवन्ती क्षेत्र के शुक्ल यजुर्वेदी विद्वानों ने विशेष प्रतिष्ठा और महती ख्याति अर्जित की है। दुर्भाग्यवश अथर्ववेद की परम्परा के पुष्ट प्रमाण उज्जयिनी के वर्तमान सन्दर्भों में अप्राप्त हैं। यहाँ उज्जयिनी के वर्तमान वैदिकों की समृद्ध नामावली में कतिपय विशिष्ट एवं विश्रुत विद्वानों के नाम उल्लेखनीय हैं। उज्जयिनी की ऋग्वैदिक परम्परा के विद्वानों में पण्डित महादेव शास्त्री, पण्डित विष्णु शास्त्री, पण्डित काशीनाथ हिङ्गे, पण्डित माधव काका, पण्डित प्रभाकर हिङ्गे, पण्डित दुराफे जी एवं पण्डित सामक जी का नाम उल्लेखनीय है। यहाँ के शुक्ल यजुर्वेदी विद्वानों में पण्डित बालाभाऊ साम, पण्डित पुरुषोत्तम खटके, पण्डित कृष्णविलास खटके, पण्डित शिवदत्त शुक्ल, पण्डित चन्द्रशेखर शुक्ल, पण्डित बिहारीलाल पण्ड्या, पण्डित लक्ष्मण शुक्ल, पण्डित बसन्तीलाल शुक्ल, पण्डित नरहरि शुक्ल, पण्डित सखाराम दीक्षित, पण्डित गणपति दीक्षित, पण्डित चम्पालाल शास्त्री, पण्डित शङ्करदत्त शास्त्री, पण्डित भैरवलाल पण्ड्या, पण्डित

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१. शब्दरत्नमाला, पृ० ४

२. वही, पृ० १६

रामचन्द्र भाऊ सागरकर, पण्डित ईश्वरलाल पण्ड्या तथा पण्डित रामभाऊ भट्ट जैसे वैदिक आज स्मृतिशेष हैं। युवा वैदिकों में महेन्द्र शास्त्री, रमेश पण्ड्या, सुरेश पण्ड्या, पण्डित सोहन भट्ट, डॉ॰ सन्तोष पण्ड्या, विनोद पण्ड्या, पण्डित अरुण मेहता तथा पण्डित वासुदेव पुरोहित आदि का नाम उल्लेखनीय है।

सामवेद की परम्परा में पण्डित रामविलास त्रिवेदी का नाम शीर्ष पर था। वे सामवेद के सुमधुर गायक थे। पण्डित कमलाशङ्कर त्रिवेदी उस परम्परा के संवर्धन में जुटे हुए हैं। अथर्ववेद की परम्परा के पुष्ट प्रमाण उज्जयिनी के वर्तमान सन्दर्भों में प्राप्त नहीं हैं। वस्तुतः अथर्ववेद की स्थिति सम्पूर्ण भारतवर्ष में विरल हो गई है।[१] निष्कर्ष यह है कि महर्षि सान्दीपनि द्वारा प्रज्वालित वेदविद्या की दिव्य ज्योति से उज्जयिनी आज भी आलोकित है, यद्यपि आज इसका प्रकाश मन्द अवश्य हो गया है। मध्यप्रदेश में वैदिक शिक्षण परम्परा के संरक्षण तथा संवर्धन में इस प्रदेश में विगत शताब्दी तथा अनेक श्रेष्ठियों, पण्डितों, मठों-मन्दिरों तथा शासन द्वारा सञ्चालित शताधिक संस्कृत पाठशालाओं, विद्यालयों तथा महाविद्यालयों का तथा पारम्परिक परिवारों के वैदिक विद्वानों का भी वेद-पाठ की मौखिक परम्परा के संवर्धन में उल्लेखनीय योगदान रहा है। वैदिक शिक्षण का संरक्षण करने वाली उन संस्कृत-संस्थाओं में से आज अधिकांश संस्थाएँ वर्तमान अर्थकरी विद्या के युग में या तो बन्द हो गयीं हैं या उनके स्वरूप में परिवर्तन हो गया है। कुछ संस्थाएँ आज भी इस दिशा में अपना विनम्र योगदान कर रही हैं। इस प्रकार की संस्थाओं में कतिपय संस्कृत शिक्षण की प्राच्य-पद्धति पर आधारित है। इन्दौर, उज्जैन, ग्वालियर तथा रीवा की पारम्परिक संस्कृत पाठशाला तथा शासकीय संस्कृत महाविद्यालयों का वैदिक शिक्षण के क्षेत्र में उल्लेखनीय योगदान है। होलकर, सिन्धिया तथा बघेल राजवंश के राज्य में स्थापित इन संस्कृत महाविद्यालयों ने स्वातन्त्र्योत्तर काल में भी वैदिक शिक्षण के विकास में अपना महनीय योगदान किया है।

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१. डॉ॰ केदारनाथ शुक्ल का आलेख : उज्जयिनी एवं वैदिक वाङ्मय, पृ॰ ७२

होलकर राज्य के प्रधानमन्त्री रायबहादुर सर सिरेमल बापना के कार्यकाल में बीसवीं शताब्दी के मूर्धन्य दार्शनिक तथा संस्कृत गद्यकार पण्डितरत्न श्रीपाद शास्त्री हसूरकर द्वारा प्रस्तुत योजना के अनुरूप इन्दौर में होलकर संस्कृत महाविद्यालय की स्थापना हो जाने पर २२ सितम्बर १९२२ को पण्डित श्रीपाद शास्त्री हसूरकर को होलकर संस्कृत महाविद्यालय, इन्दौर का प्राचार्य बनाया गया। वे इस पद पर १९४० ई० तक रहे। उनके कार्यकाल में वेद, श्रौत तथा याज्ञिक, ज्योतिष, आयुर्वेद, साहित्य एवं पुराण, व्याकरण, न्याय, साङ्ख्य, वेदान्त, वेदभाष्य, ऋग्वेद, यजुर्वेद तथा आपस्तम्ब की विशेष शिक्षा का अच्छा प्रबन्ध था और तीर्थ तथा आचार्य तक की शिक्षा दी जाती थी। १९२४ ई० में पहली बार श्रीपाद हसूरकर की उदारता के फलस्वरूप संस्कृत शिक्षा के लिये लड़कियों को प्रोत्साहित करने का प्रस्ताव पारित हुआ और १९२५ ई० में होलकर संस्कृत महाविद्यालय, इन्दौर में एक लड़की ने प्रवेश लिया। इसी वर्ष पहली बार संस्कृत महाविद्यालय, इन्दौर में ब्राह्मणेतर जातियों के विद्यार्थियों को भी प्रवेश की अनुमति प्रदान की गई।[१] उस समय यह एक क्रान्तिकारी एवम् अनुकरणीय प्रयास था। सन् १९२६ में शास्त्री जी द्वारा प्रवर्तित व्यवस्था से प्रेरित होकर संस्कृत महाविद्यालय, इन्दौर में छह लड़कियों ने प्रवेश लिया। उस वर्ष होलकर राज्य में संस्कृत सहित वैदिक शिक्षा ग्रहण करने वाले विद्यार्थियों की सङ्ख्या २७२ थी तथा संस्कृत शिक्षा पर राज्य द्वारा कुल व्यय २०,६०५ रुपये रहा।[२] सन् १९२७ में अमेरिका से आये अतिथि प्रोफेसर ईगरटन ने होलकर संस्कृत महाविद्यालय, इन्दौर की कार्यप्रणाली का निरीक्षण किया और प्रसन्नता प्रकट की। उल्लेखनीय है कि उस समय इस संस्था में बाहर से आये हुए तथा छात्रावास में रहने वाले प्रायः सभी विद्यार्थियों के लिए राज्य की ओर से भोजन-वस्त्रादि की निःशुल्क व्यवस्था थी। यहाँ वेद, वेदाङ्ग, वेदभाष्य आदि की शिक्षा ग्रहण करने के लिए दूर-दूर से विद्यार्थी आते थे। उस

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१. Annual Administration Report of Holkar, 1936, pp. 89-91

२. होलकर राज्य का वार्षिक प्रशासनिक प्रतिवेदन, १९३६, पृ० ८९-९१

समय जयपुर को छोड़कर राजपूताना और मध्यभारत में ऐसी कोई संस्था नहीं थी।[१] निरन्तर १८ वर्षों तक प्राचार्य के रूप में होलकर संस्कृत महाविद्यालय में संस्कृत तथा विशेषकर वैदिक शिक्षण का विकास करते हुए पण्डित श्रीपाद शास्त्री हसूरकर १ मार्च, १९४० को सेवानिवृत्त हो गये। उनकी सेवानिवृत्ति के बाद सन् १९४० में इन्दौर नगर के ही संस्कृत-विद्वान् पण्डित सुरेन्द्रनाथ शास्त्री को होलकर संस्कृत महाविद्यालय, इन्दौर के प्राचार्य पद पर नियुक्त किया गया[२], जो बाद में वाराणसेय संस्कृत विश्वविद्यालय, वाराणसी (उ॰प्र॰) के कुलपति बने।

स्वतन्त्रता की प्राप्ति के पश्चात् भी सन् १९६० तक यह संस्कृत महाविद्यालय इसी पारम्परिक प्राच्य संस्कृत शिक्षण केन्द्र के रूप में मध्यप्रदेश के शैक्षिक परिवेश को आलोकित करता रहा। कालान्तर में इसके स्वरूप और नाम दोनों को ही परिवर्तित कर दिया गया और आज यह शासकीय संस्कृत उपाधि महाविद्यालय है। सन् १९६१ से यहाँ बी.ए. क्लासिक्स की कक्षाएँ प्रारम्भ कर दी गईं और साहित्य, व्याकरण, वेद और दर्शन संस्कृत के इन चार में से दो विषयों की अनिवार्यता के साथ हिन्दी, राजनीति विज्ञान, अर्थशास्त्र, इतिहास तथा समाजशास्त्र में से किन्हीं दो विषयों को वैकल्पिकता के साथ अंग्रेजी को अनिवार्य बना दिया गया और विक्रम विश्वविद्यालय, उज्जैन के साथ इस संस्कृत महाविद्यालय को सम्बद्ध कर दिया गया। बाद में इन्दौर में ही विश्वविद्यालय की स्थापना हो जाने पर इसे इन्दौर विश्वविद्यालय द्वारा सम्बद्धता प्रदान की गई। कालान्तर में यहाँ बी.ए. क्लासिक्स को बन्द करके सामान्य बी.ए. की कक्षाएँ संस्कृत विषय की अनिवार्यता के साथ प्रारम्भ कर दी गई और आज संस्कृत की अनिवार्यता को भी समाप्त करने के स्वर मुखरित हो रहे हैं। इस प्रकार जो महाविद्यालय सन् १९४० तथा राजपूताना और मध्यभारत में संस्कृत तथा वैदिक शिक्षण का केन्द्र था,

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१. भारत के देशी राज्य - इन्दौर राज्य का इतिहास, सुखसम्पत्तिराय भण्डारी, पृ॰ ११२

२. होलकर राज्य का वार्षिक प्रशासनिक प्रतिवेदन, १९४०, पृ॰ १०९

वह आज नाम मात्र का संस्कृत महाविद्यालय रह गया है और अपने उज्ज्वल अतीत के प्रत्यागमन की प्रतीक्षा कर रहा है।

जिस महाविद्यालय ने बीसवीं शती के सर्वश्रेष्ठ संस्कृत-गद्यकार और दर्शनवेत्ता पुण्यश्लोक पण्डितरत्न श्रीपाद शास्त्री हसूरकर जी जैसे उद्भट विद्वान् प्राचार्य के रूप में इस प्रदेश को दिये, जिसने अनन्त वामन वाकणकर जैसे इतिहासकार, डॉ॰ प्रभाकर नारायण कवठेकर और डॉ॰ सुरेन्द्रनाथ शास्त्री जैसे विद्वान् कुलपति, लोकमान्यालङ्कारादि अनेक संस्कृत-ग्रन्थों के प्रणेता गजानन रामचन्द्र करमळकर जैसे रचनाकार, 'दर्शनमन्दाकिनी' प्रभृति उत्तम ग्रन्थों के प्रणेता पुरुषोत्तम शास्त्री दत्तवाडकर जैसे लेखक, सप्ततीर्थ तथा संस्कृत और मराठी के विद्वान् आचार्य प्रो॰ धुण्डिराज सप्रे जैसे संस्कृत विभागाध्यक्ष; अजातशत्रुः, चेन्नम्मा, सिन्धुकन्या, प्रतिज्ञापूर्तिः आदि अनेक संस्कृत उपन्यासों के प्रणेता तथा पुष्पाञ्जलिः नामक संस्कृत-कविता-सङ्ग्रह के रचयिता डॉ॰ श्रीनाथ हसूरकर जैसे विद्वान् आचार्य एवं प्राचार्य तथा मुझ जैसे असङ्ख्य संस्कृतानुरागी एवं विद्वच्चरण-चञ्चरीक विद्यार्थियों की सृष्टि की, उस संस्कृत महाविद्यालय की दशा आज 'पङ्के गौरिव सीदति' अर्थात् कीचड़ में फँसी हुई दुःखी गाय के समान दयनीय हो गई है। लगभग ऐसी ही स्थिति मध्यप्रदेश की अन्य संस्कृत-संस्थाओं और वेद पाठशालाओं तथा वैदिक शिक्षण संस्थाओं की है। प्रदेश की इन महत्त्वपूर्ण शिक्षण संस्थाओं के पुनरुद्धार के लिए शासन और समाज दोनों की सजगता अत्यन्त आवश्यक है।

सम्प्रति मध्यप्रदेश में उज्जयिनी स्थित शासकीय संस्कृत महाविद्यालय, विक्रम विश्वविद्यालय, उज्जैन से सम्बद्ध होकर आचार्य कक्षा तक संस्कृत की प्राच्य पद्धति से संस्कृत तथा वैदिक शिक्षण की दिशा में अपनी विनम्र भूमिका का निर्वाह करने के लिए सन्नद्ध है तथा ग्वालियर, भोपाल और रीवा के शासकीय संस्कृत महाविद्यालय भी संस्कृत भाषा के माध्यम से वैदिक शिक्षण और शोध की दिशा में प्रवृत्त हैं। सम्प्रति ये तीनों संस्कृत महाविद्यालय, अवधेश प्रतापसिंह विश्वविद्यालय, रीवा से सम्बद्ध हैं।

मध्यप्रदेश में वैदिक शिक्षण विशेषकर वैदिक शोध के क्षेत्र में इस प्रदेश में स्थित विभिन्न विश्वविद्यालयों के स्नातकोत्तर संस्कृत विभागों के शोधार्थियों तथा उनके मार्गदर्शक विद्वान् आचार्यों के संयुक्त प्रयास निःसन्देह प्रशंसनीय हैं। वैदिक शोध के अनुरूप संसाधनों की न्यूनता होने पर भी इस दिशा में इनकी उपलब्धियाँ उल्लेखनीय हैं। मध्यप्रदेश के विभिन्न विश्वविद्यालयों के विद्वान् शोध निर्देशकों के विद्वत्तापूर्ण निर्देशन में वैदिक-वाङ्मय के अध्ययन की दिशा में प्रवृत्त अनेक शोधकर्ताओं ने वैदिक विषयों पर सफल शोधकार्य सम्पादित कर पीएच्.डी. की महनीय उपाधि प्राप्त की है। इस प्रसङ्ग में मध्यप्रदेश के प्रथम विश्वविद्यालय डॉ॰ हरीसिंह गौर विश्वविद्यालय, सागर के संस्कृत विभाग में सम्पन्न सफल शोध का सर्वप्रथम उल्लेख उचित प्रतीत होता है।

सागर विश्वविद्यालय में संस्कृत विभाग के संस्थापक अध्यक्ष तथा संस्कृत साहित्य एवं भारतीय संस्कृति के विश्रुत विद्वान् आचार्य रामजी उपाध्याय के वैदुष्यपूर्ण निर्देशन में सन् १९६० में शोधकर्ता श्री विष्णुदेव शर्मा ने 'ऋग्वेदकालीन आचार' विषय पर तथा सन् १९६६ में शोधकर्त्री साधना गुप्ता ने 'प्रमुख उपनिषदों में सांस्कृतिक प्रवृत्तियाँ' विषय पर शोधप्रबन्ध का प्रणयन कर पीएच्.डी. उपाधि प्राप्त की। इसी विभाग के वैदिक विद्वान् डॉ॰ योगेश पाण्डेय के निर्देशन में सन् १९६७ में 'वाजसनेयी और तैत्तिरीय संहिताओं का अध्ययन' कर श्री केशवप्रसार मिश्र ने तथा सन् १९७० में 'ऋग्वेद मण्डल २ की टीकाओं का अध्ययन' कर श्री सिद्धनाथ शुक्ल ने पीएच्.डी. उपाधि अर्जित की। यहाँ के वर्तमान संस्कृत विभागाध्यक्ष तथा ज्ञानवृद्ध मनीषी आचार्य राधावल्लभ त्रिपाठी के विद्वत्तापूर्ण मार्गदर्शन में श्री जे.पी. सिंह ने सन् १९८५ में 'ऐतरेयब्राह्मण का सांस्कृतिक अध्ययन' विषय पर एवं श्री लक्ष्मीनारायण रावत ने सन् १९९६ में 'वाल्मीकि रामायण मं यज्ञ का स्वरूप' विषय पर तथा उपाचार्य डॉ॰ अच्युतानन्द दाश ने निर्देशन में सन् २००२ में श्री शीतांशु त्रिपाठी ने 'ऋग्वेद का श्रीमद्भागवत पर प्रभाव' शीर्षक से शोधप्रबन्ध का प्रणयन कर पीएच्.डी. उपाधि प्राप्त की। इस प्रकार सन् १९६० से आज

तक संस्कृत विभाग के सात शोधार्थियों ने डॉ॰ हरीसिंह गौर विश्वविद्यालय, सागर (म॰प्र॰) में वैदिक वाङ्मय के विभिन्न पक्षों पर सफल शोधकार्य सम्पादित किया। इस विश्वविद्यालय के संस्कृत विभाग ने दिनाङ्क ५ एवं ६ दिसम्बर १९९७ को महर्षि सान्दीपनि राष्ट्रीय वेदविद्या प्रतिष्ठान, नयी दिल्ली द्वारा प्रायोजित 'संस्कृत साहित्य पर वैदिक साहित्य का प्रभाव' शीर्षक से एक द्विदिवसीय राष्ट्रीय सङ्गोष्ठी का सफल आयोजन भी किया, जिसमें डॉ॰ पुष्पा दीक्षित ने 'पाणिनि और वैदिक व्याकरण', आचार्य राधावल्लभ त्रिपाठी ने 'योगेश्वर की कविता में वैदिक भावबोध', डॉ॰ रमाकान्त पाण्डेय ने 'बालरामायण में वैदिक परम्परा के प्रभाव', डॉ॰ पूर्णचन्द्र उपाध्याय ने 'भवभूतौ वैदिकपरम्पराणां प्रभावः' तथा डॉ॰ नीलकण्ठ दाश ने 'Vedic tradition and Vedic Personalities reflected in the epics of A÷vaghosa' शीर्षक से अपने महत्त्वपूर्ण शोध-पत्रों का वाचन एवं गहन परामर्श किया। इसी प्रकार दिनाङ्क १७ एवं १८ दिसम्बर २००० को संस्कृत विभाग, डॉ॰ हरीसिंह गौर विश्वविद्यालय, सागर (म॰प्र॰) द्वारा 'Vedic World View and Modern Science' विषय पर द्विदिवसीय राष्ट्रीय सङ्गोष्ठी आयोजित की गयी, जिसमें देश के विभिन्न नगरों से समागत विद्वानों ने सङ्गोष्ठी के विषय के विभिन्न पक्षों पर अपने महत्त्वपूर्ण शोध-पत्रों की प्रस्तुति की तथा गम्भीर विचार-विमर्श भी किया। प्रो॰ राधावल्लभ त्रिपाठी ने इन शोध-पत्रों को सम्पादित कर 'Vedic World View and Modern Science' शीर्षक से एक पुस्तक के रूप में प्रकाशित किया। शोध-पत्रों की यह सङ्ग्रह-पुस्तिका प्रतिभा प्रकाशन, दिल्ली द्वारा सन् २००६ में प्रकाशित की गयी।

वैदिक वाङ्मय से सम्बद्ध उच्चस्तरीय शोध एवं राष्ट्रीय शोध-सङ्गोष्ठियों को आयोजित करने की दिशा में महर्षि सान्दीपनि के सुशिष्य योगेश्वर श्रीकृष्ण की शिक्षास्थली उज्जयिनी में स्थित विक्रम विश्वविद्यालय की संस्कृत अध्ययनशाला की महनीय उपलब्धियाँ भी उल्लेखनीय हैं। शोध के क्षेत्र में समर्पित इस शोधकेन्द्र के आठ शोधार्थियों ने सन् १९८१ से अद्यावधि वैदिक साहित्य से सम्बद्ध विषयों पर पीएच्.डी. उपाधि

अर्जित की है तथा पाँच शोधच्छात्र एवं छात्राएँ इस दिशा में प्रवृत्त हैं। इस शोधकेन्द्र से सन् १९८१ में पुण्यश्लोक आचार्य बाबूलाल शुक्ल शास्त्री के वैदुष्यपूर्ण निर्देशन में 'ऋग्वेद का उपदेशपरक स्वरूप : एक विवेचन' विषय पर श्री मुरलीधर चाँदनीवाला ने तथा सन् १९९३ में 'उपनिषदों में जीवनदृष्टि' विषय पर श्री विष्णु दिगम्बर हिरवे ने विक्रम विश्वविद्यालय, उज्जैन से पीएच्.डी. उपाधि अर्जित की। सन् १९९८ में ज्ञान एवं वयोवृद्ध मनीषी पुण्यश्लोक आचार्य बच्चूलाल अवस्थी 'ज्ञान' के विद्वत्तापूर्ण निर्देशन में 'श्राद्धकल्प का पारम्परिक अध्ययन' विषय पर श्री सन्तोष पण्ड्या ने तथा सन् २००१ में 'पुनर्जन्मविमर्शः' विषय पर श्री धमेन्द्रकुमार सिंहदेव ने पीएच्.डी. उपाधि प्राप्त की।

सन् २००० में संस्कृत अध्ययनशाला के प्राध्यापक डॉ॰ मुरलीमनोहर पाठक के निर्देशन में श्री महेश व्यास ने 'आयुर्वेद दर्शन में मनस् तत्त्व एवं मानस रोग' विषय पर तथा डॉ॰ विन्ध्येश्वरीप्रसाद मिश्र 'विनय' के निर्देशन में 'ईशादि दशोपनिषदों में विद्यातत्त्व एवं प्रमुख विद्याएँ' विषय पर कु॰ मुदिता तिवारी ने और डॉ॰ केदारनाथ शुक्ल के निर्देशन में 'वैदिक वाङ्मय मे नृत्य तत्त्व' विषय पर कु॰ प्रीति श्रीवास्तव ने पीएच्.डी. उपाधि प्राप्त की। सन् २००३ में संस्कृत अध्ययनशाला के आचार्य एवम् अध्यक्ष डॉ॰ केदारनारायण जोशी के निर्देशन में वेदाङ्ग व्याकरण के महनीय ग्रन्थ 'अष्टाध्यायी के पदकोश' का प्रणयन कर श्री सिद्धसेन शास्त्री ने विक्रम विश्वविद्यालय से पीएच्.डी. की उपाधि अर्जित की।

वैदिक वाङ्मय से सम्बद्ध विषयों पर सफल शोधकार्य करने वाले उपर्युक्त आठ शोधकर्ताओं के अतिरिक्त सम्प्रति पाँच शोधार्थी इस दिशा में प्रवृत्त हैं। वैदिक साहित्य से सम्बद्ध विषयों पर विक्रम विश्वविद्यालय, उज्जैन (म॰प्र॰) में पञ्जीकृत शोध-अध्येताओं में आचार्य केदारनारायण जोशी के निर्देशन में 'वेदों में विज्ञानपरक सन्दर्भ' शीर्षक से कु॰ मनीषा सोनी का शोधप्रबन्ध पूर्णता की ओर अग्रसर है। इसी प्रकार डॉ॰ केदारनाथ शुक्ल के निर्देशन में 'शास्त्रीय वाङ्मय में रुद्रोपासना'

विषय पर श्री दीपक शर्मा तथा 'संस्कृत वाङ्मय में कर्मकाण्ड के विविध आयाम' विषय पर श्री वेदप्रकाश शुक्ल और आचार्य सोमनाथ नेने के निर्देशन में 'अथर्ववेद में पर्यावरण विचार' विषय पर कु॰ शैलजा सिंह तथा सेवानिवृत्त आचार्य डॉ॰ अमलधारी सिंह के निर्देशन में 'ऋग्वेद में कृषि-विज्ञान' विषय पर संस्कृत अध्ययनशाला शोधकेन्द्र से कु॰ पूजा सिंह विक्रम विश्वविद्यालय, उज्जैन (म॰प्र॰) में शोध कार्य की दिशा में प्रवृत्त हैं। इस प्रकार वैदिक वाङ्मय से सम्बद्ध विषयों पर शोध के क्षेत्र में संस्कृत अध्ययनशाला, विक्रम विश्वविद्यालय, उज्जैन का महनीय योगदान है।

शोधकर्ताओं के द्वारा सम्पादित उपर्युक्त शोधाध्ययन के अतिरिक्त संस्कृत वर्ष १९९९-२००० के अन्तर्गत मानव संसाधन विकास मन्त्रालय, शिक्षा विभाग, भारत सरकार के सहयोग से संस्कृत अध्ययनशाला, विक्रम विश्वविद्यालय, उज्जैन द्वारा 'संस्कृतकाव्येषु वैदिकचिन्तनस्य प्रभावः' विषय पर केन्द्रित दो राष्ट्रीय शोध-सङ्गोष्ठी आयोजित की गयी। प्रथम शोध-सङ्गोष्ठी दिनाङ्क २४ एवं २५ जनवरी, २००० को तथा द्वितीय राष्ट्रीय शोध-सङ्गोष्ठी का आयोजन २० एवं २१ सितम्बर को किया गया। इन शोध-सङ्गोष्ठियों में दिल्ली, पञ्जाब, उत्तरप्रदेश, मध्यप्रदेश, छत्तीसगढ़, बिहार, हिमाचल प्रदेश आदि राज्यों से समागत ५० से अधिक सहभागी विद्वानों तथा विदुषियों ने संस्कृत के विभिन्न महाकवियों के काव्यों पर वैदिक-चिन्तन के प्रभाव को प्रमाणित करने वाले ४० से अधिक शोधपत्रों की प्रभावी प्रस्तुति की तथा वरिष्ठ एवं विशिष्ट विद्वानों ने गम्भीर विचार-विमर्श किया। रात्रि को आयोजित संस्कृत-कविसमवाय में समागत संस्कृत-कवियों ने सरस काव्यपाठ किया। दोनों शोध-सङ्गोष्ठियों में प्रस्तुत समस्त शोधपत्रों को सम्पादित कर 'संस्कृतकाव्येषु वैदिकचिन्तनस्य प्रभावः' शीर्षक से एक पुस्तक के रूप में सन् २००१ में प्रतिभा प्रकाशन, दिल्ली से प्रकाशित किया। इस पुस्तक के प्रबन्ध सम्पादक डॉ॰ केदारनारायण जोशी तथा सम्पादक डॉ॰ विन्ध्येश्वरीप्रसाद मिश्र हैं।

इस प्रकार वैदिक विषयों पर शोधकर्ताओं द्वारा प्रभूत शोध कार्य सम्पादित कर तथा संस्कृत वर्ष में 'संस्कृत काव्यों पर वैदिक चिन्तन के प्रभाव' पर केन्द्रित दो राष्ट्रीय शोध-सङ्गोष्ठियों के रूप में मध्यप्रदेश में वैदिक शोध के क्षेत्र में संस्कृत अध्ययनशाला, विक्रम विश्वविद्यालय, उज्जैन का महनीय योगदान निःसन्देह स्पृहणीय है।

वैदिक विषयों पर शोध के क्षेत्र में संस्कृत, पालि एवं प्राकृत विभाग, रानी दुर्गावती विश्वविद्यालय, जबलपुर (म॰प्र॰) की उपलब्धियाँ भी उल्लेखनीय हैं। यहाँ के संस्थापक विभागाध्यक्ष संस्कृत एवं प्राकृत साहित्य के विश्रुत विद्वान् पुण्यश्लोक डॉ॰ हीरालाल जैन के विद्वत्तापूर्ण निर्देशन में सन् १९६६ में 'वैदिक साहित्य में राजनीतिक विवेचन' विषय पर श्री नरेन्द्रनाथ शर्मा ने तथा 'वेदों में सङ्ग्राम तत्त्व' विषय पर देवकी झा ने पीएच्.डी. उपाधि प्राप्त की। इसी प्रकार पूर्व विभागाध्यक्ष एवं सुप्रसिद्ध विद्वान् आचार्य कृष्णकान्त चतुर्वेदी के कुशल निर्देशन में सन् १९७२ में 'उपनिषदों में चित्रित समाज एवं संस्कृति' विषय पर प्रो॰ राजेन्द्र त्रिवेदी ने सन् १९७६ में 'अथर्वाङ्गिरस परम्परा और प्रातिशाख्यों का सांस्कृतिक अध्ययन' विषय पर प्रज्ञाचक्षु वैदिक श्री मोतीलाल पुरोहित ने तथा सन् १९९९ में 'ऋग्वेद में ऋषि और उसका आख्यान' विषय पर श्री वेदप्रकाश मिश्र ने पीएच.डी. उपाधि अर्जित की। सन् १९८५ में 'ब्राह्मणग्रन्थों में आगत आख्यानों का समालोचनात्मक अध्ययन' विषय पर श्री हरिराम रैदास ने, सन् १९९१ में 'ऋग्वेद में आङ्गिरस परम्परा का अध्ययन' विषय पर श्री पञ्चमलाल झारिया ने, सन् १९९५ में 'अथर्ववेद में आरोग्य' विषय पर सुषमारानी दीक्षित ने तथा सन् १९९६ में 'यजुर्वेद में लोक-जीवन' विषय पर श्री जी.पी. विद्यार्थी ने प्रज्ञाचक्षु वैदिक विद्वान् स्व॰ डॉ॰ मोतीलाल पुरोहित के कुशल निर्देशन में पीएच्.डी. उपाधि प्राप्त की। इस प्रकार सन् १९६६ से सन् १९९६ तक संस्कृत, पालि एवं प्राकृत विभाग, रानी दुर्गावती विश्वविद्यालय, जबलपुर (म॰प्र॰) के ९ शोधार्थियों ने विभिन्न वैदिक विषयों पर सफल शोधकार्य सम्पादित कर शोध के क्षेत्र में अपना प्रशंसनीय योगदान किया।

यह मध्यप्रदेश के लिए एक सुखद अनुभूति और गौरवास्पद तथ्य है कि पूरे प्रदेश में तथा प्रदेश के प्रायः सभी विश्वविद्यालयों में वैदिक शोध की प्रवृत्ति बलवती है। इस प्रसङ्ग और क्रम में अब जीवाजी विश्वविद्यालय, ग्वालियर (म॰प्र॰) की वैदिक क्षेत्र में शोध की उपलब्धियाँ उल्लेखनीय हैं। प्राचीन समय में गोपाचल प्रदेश की संज्ञा से अभिहित तथा महाकवि भवभूति जैसे महनीय कवि की जन्म और कर्मस्थली में स्थित इस विश्वविद्यालय में सन् १९७६ से १९९१ तक सात अनुसन्धाताओं ने वैदिक वाङ्मय और उससे सम्पृक्त विषयों पर सफल शोधकार्य सम्पादित कर पीएच्.डी. की महनीय उपाधि प्राप्त की है। इसमें सन् १९७६ में 'श्रीमद्भगवद्गीता के भाष्यों का अध्ययन' विषय पर डॉ॰ श्रीकृष्ण गुप्त के निर्देशन में श्री लक्ष्मीनारायण शर्मा ने तथा सन् १९८० में 'गृह्यसूत्र साहित्य के प्रकाश में भारतीय संस्कारों का उद्भव और विकास' विषय पर श्री इन्द्रकुमार मिश्र ने, डॉ॰ रविशङ्कर दीक्षित के निर्देशन में सन् १९८५ में 'प्रमुख उपनिषदों और रामायण में निर्देशित जीवन दर्शन का तुलनात्मक अध्ययन' विषय पर श्री रामसुन्दर दीक्षित ने, सन् १९८८ में डॉ॰ राजाराम हजारी के निर्देशन में 'मनुस्मृति और वीरमित्रोदय में निर्देशित भारतीय संस्कृति का विकासात्मक स्वरूप' विषय पर रेखा श्रीवास्तव ने, सन् १९८८ में ही 'महात्रिपुरसुन्दरी के विशेष सन्दर्भ में शक्ति-तत्त्व एवम् उपासना' विषय में डॉ॰ सीताराम दातरे के निर्देशन में श्री धर्मनारायण त्रिपाठी ने तथा सन् १९९१ में 'भारतीय तन्त्रसाधना के सन्दर्भ में शान्त-तन्त्रों का अनुशीलन' विषय पर डॉ॰ प्रभुदयालु अग्निहोत्री के निर्देशन में श्री मोतीलाल खद्दर ने वैदिक वाङ्मय से सम्बद्ध विषयों पर सफल शोध कार्य सम्पादित कर जीवाजी विश्वविद्यालय, ग्वालियर (म॰प्र॰) से पीएच्.डी. की उपाधि प्राप्त की।

श्री अवधेश प्रतापसिंह विश्वविद्यालय, रीवा (म॰प्र॰) से वैदिक विद्वान् डॉ॰ विनायक त्रिपाठी के निर्देशन में वर्ष १९९४-९५ में 'वैदिक-वाङ्मये सामाजिकव्यवस्थायाः दार्शनिकमनुशीलनम्' विषय पर श्री वाल्मीकिप्रसाद मिश्र ने, 'ऋग्वेदीयपञ्चममण्डलस्य समालोचनात्मक-

मनुशीलनम्' विषय पर स्वामी कार्तिक प्रसाद मिश्र ने, 'शास्त्रेषु नारीतत्त्व-विवेचनम्' विषय पर गीता शर्मा ने तथा 'वैदिकछन्दसः दार्शनिकमनुशीलनम्' विषय पर राममणि शर्मा ने और वर्ष २००३-०४ में डॉ॰ वाल्मीकिप्रसाद मिश्र के निर्देशन में 'शुक्लयजुर्वेदीयमाध्यमिकशाखायां देवतानामध्ययनम्' विषय पर श्री देवेन्द्रप्रसाद मिश्र ने तथा वैदिक वाङ्मय से सम्बद्ध विषय पर श्री सूर्यनारायण मिश्र ने पीएच.डी. उपाधि अर्जित की। इस प्रकार १९९४ से २००४ तक कुल सात शोधकर्ताओं ने अपना शोधकार्य सम्पादित कर मध्यप्रदेश के विन्ध्यक्षेत्र में स्थित अवधेश प्रतापसिंह विश्वविद्यालय, रीवा से पीएच्.डी. उपाधि प्राप्त की।

देवी अहिल्या विश्वविद्यालय, इन्दौर से वर्ष १९९५-९६ से वर्ष २००४-०५ तक कुल चार शोधकर्ताओं ने वैदिक विषयों पर अपना शोधकार्य पूर्ण कर पीएच्.डी. उपाधि अर्जित की। इनमें डॉ॰ मिथिलाप्रसाद त्रिपाठी के निर्देशन में १९९५-९६ में 'यजुर्वेद वाङ्मय में पर्यावरण चेतना' विषय पर श्री सञ्जय कुमार ने, डॉ॰ विनायक पाण्डेय के निर्देशन में २००१-०२ में 'पञ्चदेवोपासना' विषय पर श्री इङ्गलेश कचोले ने, २००३-०४ में 'श्राद्धविज्ञान' विषय पर भी सन्तोष दाधीच ने तथा वर्ष २००४-०५ में 'यज्ञीय प्रक्रिया में मण्डल-विधान' विषय पर श्री अभिषेक पाण्डेय ने डॉ॰ विनायक पाण्डेय के निर्देशन एवं डॉ॰ मिथिलाप्रसाद त्रिपाठी के सह-निर्देशन में अपना शोधप्रबन्ध पूर्ण कर पीएच्.डी. उपाधि प्राप्त की।

बरकतुल्लाह विश्वविद्यालय, भोपाल (म॰प्र॰) से सन् २००२ में डॉ॰ क्षेत्रवासी पण्डा के निर्देशन में 'वैदिक नारी का समाजशास्त्र' विषय पर शोधप्रबन्ध का प्रणयन कर पीएच्.डी. उपाधि अर्जित की।

इस प्रकार मध्यप्रदेश में वैदिक वाङ्मय विषयक शोध के प्रसार में इस प्रदेश के विश्वविद्यालयों ने अपनी विनम्र सार्थक भूमिका का निर्वाह किया तथा मध्यप्रदेश में वैदिक शिक्षा एवं शोध के अनुरूप वातावरण की सृष्टि करने में अपनी प्रशंसनीय भूमिका प्रस्तुत की है।

मध्यप्रदेश में वैदिक शिक्षण एवं क्षेत्र में महर्षि सान्दीपनि राष्ट्रीय वेदविद्या प्रतिष्ठान का अवदान भी उल्लेखनीय है। वैदिक अध्ययन की मौखिक परम्परा के संरक्षण एवं संवर्द्धन तथा वेदाध्ययन एवम् अनुसन्धान-सुविधाओं के सर्जन और प्रकाशन आदि अनेक उदात्त उद्देश्यों की सम्पूर्ति हेतु मानव संसाधन विकास मन्त्रालय, शिक्षा विभाग, भारत सरकार द्वारा जनवरी १९८७ में एक स्वायत्त सङ्गठन के रूप में स्थापित महर्षि सान्दीपनि राष्ट्रीय वेदविद्या प्रतिष्ठान का मुख्यालय उज्जैन है। यह प्रतिष्ठान १९९३ में उज्जैन आया और तब से मध्यप्रदेश में वैदिक शिक्षण एवं शोध के क्षेत्र में इस प्रतिष्ठान ने अनेक अभिनव आयाम स्थापित किये। इस प्रतिष्ठान की गुरु-शिष्य-परम्परा-योजना के अन्तर्गत प्रदत्त वित्तीय सहायता से मध्यप्रदेश के विभिन्न नगरों में सात वैदिक पाठशालाएँ सञ्चालित हैं। इनमें से तीन उज्जैन में, दो कटनी में, एक जबलपुर में, एक गुना में तथा एक धामनोद, जिला धार (म॰प्र॰) में स्थित है। उज्जैन स्थित पाठशालाओं में गङ्गाधर वेदविद्या प्रतिष्ठान, नाभिमण्डल वेदविद्या मन्दिर तथा शिप्रा तट पर स्थित गुरु दत्तात्रेय अखाड़ा के वेदाध्यापकों के मानदेय के लिए तथा वेदछात्रों को छात्रवृत्ति प्रदान करने के लिए अनुदान देकर वैदिक उच्चारण की मौखिक परम्परा को अक्षुण्ण बनाये रखने की दिशा में महर्षि सान्दीपनि राष्ट्रीय वेदविद्या प्रतिष्ठान अपनी सार्थक भूमिका का निर्वाह कर रहा है। इसी प्रकार कटनी स्थित श्री गरुड़ध्वज वेद पाठशाला तथा श्री श्वेताम्बरी वैदिक संस्कृत विद्यालय और गुना नगर में स्थित आचार्य वाचस्पति शुक्ल संस्कृत वेद पाठशाला तथा राज राजेश्वरी धाम, धामनोद, जिला धार स्थित वेदशास्त्र विद्यालय प्रतिष्ठान की वित्तीय सहायता से सम्पोषित हैं और सस्वर वैदिक उच्चारण की मौखिक परम्परा को अक्षुण्ण बनाये रखने में अपनी विनम्र भूमिका का निर्वाह कर रहे हैं। इसी दिशा में प्रतिष्ठान के वित्तीय अनुदान से जबलपुर के श्री द्वारकाप्रसाद दीक्षित भी प्रवृत्त हैं।

वेद पाठशालाओं तथा विद्यालयों को अनुदान राशि आवण्टित करने के अतिरिक्त अनुसन्धान की प्रवृत्ति को प्रोत्साहित करने के उद्देश्य

से विभिन्न संस्थाओं के माध्यम से वैदिक सङ्गोष्ठियों तथा वेद सम्मेलनों का सफल आयोजन कर वैदिक शोध के प्रसार की दिशा में प्रतिष्ठान की प्रवृत्ति प्रशंसनीय है। ये सङ्गोष्ठियाँ प्रतिष्ठान द्वारा प्राथमिकता वाले क्षेत्रों में आयोजित की जाती हैं तथा पूर्ण रूप से अथवा आंशिक रूप से वित्तपोषित की जाती हैं। प्रतिष्ठान ने विगत एक दशक से मध्यप्रदेश की स्थित उज्जैन तथा अन्य अनेक नगरों में वेद सङ्गोष्ठियों तथा वेद सम्मेलनों का सफल आयोजन कर इस प्रदेश में वैदिक शोध के विकास में अपना महनीय योगदान किया है। प्रतिष्ठान द्वारा आयोजित सङ्गोष्ठियों तथा सम्मेलनों का उल्लेख करना यहाँ प्रासङ्गिक प्रतीत होता है।

प्रतिष्ठान द्वारा वर्ष १९९९-२००० में कालिदास समिति, विक्रम विश्वविद्यालय, उज्जैन के तत्त्वावधान में दिनाङ्क २० नवम्बर, १९९९ को उज्जैन में 'कालिदास समारोह' १९९९ के आयाम के रूप में 'कालिदास साहित्य का वैदिक आधार' विषय पर अखिल भारतीय संगोष्ठी आयोजित की गयी। इसमें देश के विभिन्न भागों में विशिष्ट विद्वान् सम्मिलित हुए तथा अपने शोध-पत्रों को प्रस्तुत कर महत्त्वपूर्ण निष्कर्ष पर पहुँचे।

इसी प्रकार प्रतिष्ठान द्वारा अखिल भारतीय आध्यात्मिक उत्थान मण्डल, परमहंसी गङ्गा आश्रम, झोतेश्वर के सहयोग से दिनाङ्क ८ से १० सितम्बर १९९९ को झोतेश्वर, नरसिंहपुर (म०प्र०) में त्रिदिवसीय मध्यप्रदेश तथा उत्तरप्रदेश राज्यों के लब्धप्रतिष्ठ वैदिक विद्वानों ने वेद के वैज्ञानिक पक्ष एवं सर्वधर्म समभाव पक्ष पर अपने विद्वत्तापूर्ण विचारों को व्यक्त किया तथा वेदों की उपलब्ध शाखाओं का प्रतिभागी विद्वानों द्वारा सस्वर वेद-पाठ भी किया गया। इस त्रिदिवसीय वैदिक सम्मेलन में पधारे ७१ वैदिक विद्वानों को महर्षि सान्दीपनि राष्ट्रीय वेदविद्या प्रतिष्ठान द्वारा सम्भावना प्रदान की गयी।

इसी प्रकार कालिदास अकादमी, उज्जैन के सहयोग से दिनाङ्क २७ से २९ फरवरी, २००० तक प्रतिष्ठान द्वारा उज्जैन (म०प्र०) में त्रिदिवसीय मध्यक्षेत्रीय वैदिक सम्मेलन आयोजित किया गया। इस सम्मेलन में दिल्ली, मध्यप्रदेश तथा उत्तरप्रदेश राज्य के वैदिक विद्वानों ने वेद से

सम्बन्धित विषयों पर व्याख्यान दिये तथा प्रतिभागी विद्वानों द्वारा वेदों की सभी शाखाओं का प़रम्परागत सस्वर पाठ भी किया गया। सम्मेलन में भाग लेने वाले ८९ वेदपाठियों को प्रतिष्ठान द्वारा सम्भावना दी गई।

वर्ष २०००-०१ में कालिदास समिति, विक्रम विश्वविद्यालय, उज्जैन के सहयोग से दिनाङ्क ८ नवम्बर २००० को उज्जैन में कालिदास समारोह २००० के आयाम के रूप में 'कालिदास के नाट्य दर्शन में चाक्षुषक्रतु की मीमांसा' विषय पर प्रतिष्ठान द्वारा अखिल भारतीय सङ्गोष्ठी आयोजित की गयी। इस सङ्गोष्ठी में देश के विभिन्न भागों से आये विशिष्ट विद्वानों ने सङ्गोष्ठी के विषय पर अपने विद्वत्तापूर्ण विचारों को अभिव्यक्ति प्रदान की।

इसी वर्ष श्री कावेरी शोध संस्थान, उज्जैन के सहयोग से दिनाङ्क २६ एवं २७ जनवरी २००१ को उज्जैन में 'वैदिक काल में प्रौद्योगिक के कुछ पहलू' विषय पर प्रतिष्ठान द्वारा सङ्गोष्ठी आयोजित की गयी। इस द्विदिवसीय सङ्गोष्ठी में मध्यप्रदेश के विद्वानों ने सङ्गोष्ठी से सम्बन्धित विषय पर अपने विचार व्यक्त किये।

इसी प्रकार कालिदास अकादमी, उज्जैन के सहयोग से 'वेद एवं ज्योतिष का अन्तःसम्बन्ध' विषय पर दिनाङ्क १६ से १८ मार्च, २००१ को प्रतिष्ठान द्वारा उज्जैन में एक सङ्गोष्ठी आयोजित की। इसमें पञ्जाब, दिल्ली, उत्तरप्रदेश तथा मध्यप्रदेश के विद्वानों ने अपने शोधपत्र प्रस्तुत किये। सङ्गोष्ठी की विशेष उपलब्धि यह थी कि सभी प्रतिभागी विद्वानों ने काल निर्धारण के पारम्परिक केन्द्र उज्जैन को पुनः मान्य करने का समर्थन किया।

इसी वर्ष १९ अगस्त २००० को महाकाल मन्दिर के प्रवचन हॉल में प्रतिष्ठान द्वारा वैदिक विद्वानों का सम्मान समारोह आयोजित किया गया, जिसमें देश के १०० चयनित वैदिक विद्वानों का सम्मान किया गया तथा प्रत्येक विद्वान् को शॉल, श्रीफल, माला और १०,००० रुपये की दक्षिणा से सम्मानित किया गया।

वर्ष २००१-०२ में कालिदास समिति, विक्रम विश्वविद्यालय, उज्जैन (म॰प्र॰) के सहयोग से दिनाङ्क २७ नवम्बर २००१ को उज्जैन में 'कालिदास समारोह' २००१ के शोध-आयाम के रूप में 'कालिदास साहित्य में वेदाङ्ग-विमर्श' शीर्षक से अखिल भारतीय सङ्गोष्ठी प्रतिष्ठान द्वारा आयोजित की गयी। इस सङ्गोष्ठी में देश के विभिन्न भागो से आये विशिष्ट विद्वानों ने अपने सुचिन्तित शोधपत्रों को प्रस्तुत किया और कालिदास-साहित्य की समग्रता में वेदाङ्गों की भूमिका स्पष्ट की।

इसी वर्ष कालिदास अकादमी, उज्जैन के सहयोग से दिनाङ्क ९ से ११ मार्च, २००२ को महर्षि सान्दीपनि राष्ट्रीय वेदविद्या प्रतिष्ठान द्वारा कालिदास अकादमी, उज्जैन के रघुवंशम् सभागृह में त्रिदिवसीय मध्यक्षेत्रीय वैदिक सम्मेलन आयोजित किया गया, जिसमें राजस्थान, बिहार, उत्तरप्रदेश के चारों वेदों के विद्वानों द्वारा वेद पाठ एवम् ऋग्वेद तथा शुक्ल यजुर्वेदी के वैदिक मनीषियों द्वारा वेद-शाखा-स्वाध्याय पर परिचर्चा भी की गयी। इस त्रिदिवसीय सम्मेलन में भाग लेने वाले समस्त वेदपाठियों को प्रतिष्ठान द्वारा सम्भावना प्रदान की गयी।

वर्ष २००२-०३ में दिनाङ्क १५-१६ नवम्बर, २००२ को कालिदास समिति, विक्रम विश्वविद्यालय, उज्जैन के तत्त्वावधान में 'महाकवि कालिदास के साहित्य की वैदिक पृष्ठभूमि' विषय पर प्रतिष्ठान द्वारा राष्ट्रीय विचार गोष्ठी आयोजित की गयी, जिसमें समागत विद्वानों ने गोष्ठी के विषय पर अपने-अपने विचार व्यक्त किये।

इसी वर्ष दिनाङ्क २९ दिसम्बर, २००२ को भारतीय ज्योतिष परिषद्, रतलाम (म॰प्र॰) के तत्त्वावधान में प्रतिष्ठान द्वारा 'ज्योतिष विज्ञान' विषय पर एक दिवसीय राष्ट्रीय सङ्गोष्ठी आयोजित की गयी। इस सङ्गोष्ठी में जम्मू, जयपुर, तिरुपति, लखनऊ, इन्दौर, आलोट, रतलाम, उज्जैन तथा हरिद्वार से आये विद्वानों ने 'वेदाङ्ग ज्योतिष' विषय पर शोध-पत्रों का वाचन और गहन विचार-विमर्श किया।

इसी प्रकार श्री कावेरी शोध संस्थान, उज्जैन के तत्त्वावधान में १५-१६ फरवरी, २००३ को प्रतिष्ठान द्वारा 'आयुर्विज्ञान के वैदिक आधार' विषय पर अखिल भारतीय विचार गोष्ठी का आयोजन किया गया। इसमें ८० से अधिक विद्वानों ने सहभागिता की तथा गोष्ठी से सम्बन्धित विषयों पर अपने शोध-पत्रों का वाचन किया।

इसी प्रकार प्राचीन भारतीय इतिहास, संस्कृति एवं पुरातत्त्व अध्ययनशाला, विक्रम विश्वविद्यालय, उज्जैन के तत्त्वावधान में दिनाङ्क २५ से २७ मार्च, २००३ तक 'वैदिक संस्कृति एवं उसका सातत्य' विषय पर प्रतिष्ठान द्वारा अखिल भारतीय सङ्गोष्ठी आयोजित की गयी, जिसमें समागत विद्वानों ने अपने शोध-पत्रों का वाचन किया एवं गम्भीरतापूर्वक विचार-विमर्श किया।

महर्षि सान्दीपनि राष्ट्रीय वेदविद्या प्रतिष्ठान उज्जैन द्वारा कालिदास अकादमी, उज्जैन के सहयोग से दिनाङ्क २७ से २९ मार्च २००३ तक त्रिदिवसीय मध्यक्षेत्रीय वैदिक सम्मेलन आयोजन कालिदास अकादमी, उज्जैन में किया गया। इस सम्मेलन में आगत विद्वानों ने वैदिक विषयों पर विचार व्यक्त किये तथा उड़ीसा, राजस्थान, गुजरात, उत्तरप्रदेश एवं मध्यप्रदेश के वेदपाठियों ने चारों वेदों का पाठ किया। प्रतिष्ठान द्वारा सम्मेलन में पधारे ५१ वेदपाठियों को सम्भावना राशि से सम्मानित किया गया।

वर्ष २००३-०४ में महर्षि सान्दीपनि राष्ट्रीय वेदविद्या प्रतिष्ठान द्वारा दिनाङ्क ५ जनवरी, २००४ को भारतीय ज्योतिष परिषद्, रतलाम (म॰प्र॰) के सहयोग से 'गोचर ग्रहों के प्रभाव' विषय पर एक दिवसीय राष्ट्रीय सङ्गोष्ठी आयोजित की गयी, जिसमें महाराष्ट्र के ज्योतिर्विदों ने अपने सारगर्भित शोध-पत्रों का वाचन किया।

इसी वर्ष प्रतिष्ठान द्वारा नाभिमण्डल वेदविद्या पारमार्थिक न्यास, उज्जैन के सहयोग से दिनाङ्क १३ से १९ मार्च, २००४ तक 'वेदज्ञान सप्ताह' का आयोजन किया गया। इस सप्तदिवसीय सारस्वत अनुष्ठान में

काशी तथा उज्जयिनी के विद्वानों ने वैदिक विषयों पर अपने विद्वत्तापूर्ण व्याख्यान दिये तथा कर्नाटक, उड़ीसा, महाराष्ट्र, राजस्थान, उत्तरप्रदेश तथा मध्यप्रदेश के ४५० वैदिक बटुकों ने सहभागिता की।

उपर्युक्त तथ्यों के प्रकाश में निष्कर्षतः हम कह सकते हैं कि महाभारत काल से लेकर आज तक मध्यप्रदेश में वैदिक ज्ञान की सरस्वती सतत रूप से प्रवाहित हो रही है, यद्यपि आज इसका प्रवाह शिथिल हो गया है। महर्षि सान्दीपनि द्वारा इस प्रदेश की सांस्कृतिक राजधानी और योगेश्वर श्रीकृष्ण की शिक्षास्थली में जिस सार्वभौम वैदिक शिक्षा की दिव्यज्योति प्रज्वालित की गयी थी, उसमें आज भी घृतसञ्चार कर उसके प्रकाश को बनाये रखने की दिशा में महर्षि सान्दीपनि राष्ट्रीय वेदविद्या प्रतिष्ठान जैसे स्वायत्तशासी सङ्गठन अपनी सार्थक भूमिका का निर्वाह कर रहे हैं, अथापि इस दिशा में अभी भी अनेक नवीन आयाम शेष हैं। यद्यपि मध्यप्रदेश की सारस्वतपुरी उज्जयिनी में 'पाणिनि संस्कृत विश्वविद्यालय' की स्थापना के शिवसङ्कल्प से इस प्रदेश में वैदिक शिक्षा के प्रसार की सम्भावनाएँ प्रबल हुई हैं, परन्तु इस सार्वभौम ज्ञानराशि को विश्वव्यापी बनाने के लक्ष्य की पूर्ति के लिए बड़े सङ्कल्प की आवश्यकता है। अतः लक्ष्यसिद्धि की कला में दक्ष बड़े लोग 'राष्ट्रीय वेद विश्वविद्यालय' की स्थापना करने का बड़ा सङ्कल्प अवश्य लेंगे। इसी विश्वास के साथ तथा निम्नलिखित भरतवाक्य के साथ अपने विचारों को विराम देता हूँ–

यत् प्रभापटलोद्भासा भासतेऽद्यापि भारतम्।
दिव्यं तद् वैदिकं ज्योतिरासंसारं प्रकाशताम्।।

Vedic Studies in Orissa

Professor Harekrishna Satapathy

Orissa has a distinguished tradition of Vedic learning and this tradition has been in existence since time immemorial. As per the Indian school of thoughts, Vedas were not composed at any point of time; but the same revealed to the sages and seers of this country, who handed down that unique lore to their disciples through oral methods only and the disciple used to master and recite the mantras by hearing from their respective preceptors by which the tradition of Vedic knowledge could be preserved. That is why the Vedas are regarded as "Ṣṛtis". While underlining the significance of Vedic lore and its celestial origin, Swami Vivekananda says- "The Hindus have received their religion through revelation, the Vedas. They hold that Vedas are without beginning and without end. By the Vedas, no books are meant. They mean the accumulated treasury of spiritual laws discovered by different person in different times. The discoverers of these laws are called Ṛṣis and we honour them as perfected beings."

According to the tradition of this country, Kṛiṣna Ḍvaipāyan Vyāsa, son of Parāsara and author of all principal Purāṇas as well as Brahmasūtra, compiled all the Vedas, which were existent in oral forms only and brought to the lime light in the form of written scriptures for which he is called

"Vedavyāsa". Although the nativity of Vedavyāsa is yet to be known with convincing evidence, some scholars believe that Maharṣi Vyāsa was born in a place called Vedavyāsa at the confluence of river Śnkha with river Koel, which is situated very close to Rourkela in Sundargarh District of Orissa. As per an episode, Vedavyāsa was born here as the offspring of the union of the Aryan sage Parāsara with the dark complexioned fisher woman called Maṭsyagandhā (Satyavati), while both of them travelling by a boat in foggy climate. There is still care in Vedavyāsa, which is clamed to be the birth place of Vyāsa and as per the local traditions, Maharṣi Vyāsa used to write his Mahābhārat and compile the Vedas there. A typical feature of the course of both the rivers i.e. Śankha and Koel is observed in that place. The confluence of river Ṣankha with Koel has resulted in the formation of another river Brāḥmī. The people of the locality say that the river Śankha signifies the white Āryan sage. Parāsara and the river Koel signifies the dark fisher woman Maṭsyagandhā and the river Brāḥmaṇī the Brāmanial offspring. Vyāsa was born of the union of these two rivers. This contention of scholars as to nativity of Vyāsa is further corroborated with the facts that a lot of references to 'Kalinga' (present Orissa) are found in Mahābharat composed by Vyāsa. Of course, a Vyasa- cave is there in Badrināth, where the idols of Vyāsa and Vināyak are preserved and worshipped and tradition says that the Mahābharat was dictated to Lord Vināyak, who wrote it in that cave. But nothing is said regarding his birth place and no scholar associates that cave with the birth place of Vyāsa. Anyway, further research is required regarding the birth place of Maharṣi Vyāsa and as the things stand, the possibility of birth of Vyāsa in the Vedavyāsa

area of Orissa can not be totally ruled out. This theory of nativity of Vyāsa, may be a conjecture, gives rise to a concept of antiquity of Vedic learning in Orissa particularly in tribal areas where the Vedic tradition of eradication of certain ailments with the application of Vedic Mantras, particularly from the Atharva Saṃhita, is still alive.

The recent discovery of the unpublished palm-leaf manuscripts of Paippalāda Saṃhita of Atharva Veda from various parts of the tribal regions including Baripadā and Sundaragarh has established the existence of Vedic tradition in Orissa even in ancient times. The fifteen kāndas of Paippalāda Saṃhita of the Atharva Veda published recently in one volume by the Asiatic Society, Kolkatta are based on the palm-leaf manuscripts in the Oriya script, discovered by late Professor Durgāmohan Bhattācarya in 1959 A D from various parts of Orissa. It appears that the Paippalāda revision of Atharva Veda was current in Orissa even before the introduction of same in Kashmir. A sentence in Baladeva Vidabhushana's (17th century A D) on the Gopāla Tāpinī Upaniṣad which is affiliated to the Paippalāda school of the Atharva Veda runs as follows-

उत्कलादिभिराथर्वणिकैरधीयमाना पैप्पलादशाखान्तःस्थिता इयं गोपालतापिनी उपनिषद्........

It is quite evident from the commentary of Baladev Vidyābhuṣaṇa, who was also a native of Orissa that Atharva Veda was very much current in Orissa in the days of yore. On the basis of these interpretations, Prof. Durgāmohan Bhattācharya had made an intensive survey of the palm- leaf

manuscripts preserved in various places of Orissa and discovered so many palm- leaf manuscripts of the Paippalād Saṃhitā from that State. All these facts lead to a conclusive concept of antiquity of Vedic tradition and learning in certain places of the state, though fast declining.

Veda Pāthaśālās in Orissa

It is not out of place to mention that the vibrant tradition of Vedic learning prevalent in the country in ancient times is on the verge of extinct and Orissa is not an exception to it. It is only after the establishment of Maharṣi Sāndipani Raṣtriya Vedavidyā Pratiṣthan, Ujjain; some effective measures have been taken to revive the tradition of Vedic learning in the State of Orissa. Maharṣi Sāndipani Rāṣtirya Sānskrit Vedavidyā Pratiṣthan, Ujjain, established by the MHRD, Govt. of India with a view to preserve, propagate and promote ancient Indian Vedic knowledge base in various parts of the country and abroad, has been performing its sacred duties and responsibilities from its vary inception mainly by supporting several traditional Veda Pāthaśālās in the country. Those Pāthaśālās are also doing excellent works in training the children of a particular age group on various types of recitation of the Vedas; interpreting the mantras on the basic of popular commentaries on the Vedas and performing the various rituals as per Vedic instruction for the purpose of preserving the glorious Vedic traditions of the country. It is needless to mention that in certain places, these Pāthaśālās, where a group of disciples of a particular age group learn and disseminate the art of chanting Veda Mantras with proper accent and intonation in a Gurukula system of academic environment, have become

the centers of attraction for the domestic as well as foreign edu-tourists having a sense of respect for the hoary tradition of our country. These centers of Vedic learning and recitation, if properly organised, can act as excellent edu-tourist centers and attract a number of both domestic and foreign tourists by making a substantive contributions to accelerate the inflow of the tourists which an be encashed to mobilize the resources of the country. There are at least seventeen Veda Pāthaśālās functioning in various places of Orissa which are completely dedicated to the cause of Vedic learning out of a which a large number of institutions are funded by the MSRVP, Ujjain. The most striking feature behind the establishment and management of these institutions is the uncommon dedication, selfless service as well as persistent efforts of the social workers and common citizens of the concerned locality. The unique interest of the people in general is an encouraging indication of inherent inclination of the human race to preserve, promote and practice the Vedic heritage and culture. The details of the Pāthaśālās functioning in Orissa are given below-

No.1

a.	Name and address of the Pāthaśālā	–	Sri Jagannātha Vaidika Sikṣhanuṣthanam, Sri Jagannātha Mandiram, Puri-752001
b.	Year of establishment	–	1975
c.	Name of the teachers	–	(i) Pandit Basudev Khuntia (Pradhānācārya) (ii) Pandit Vishvanath Mahapatra

			(iii) Pandit Laxminarayan Kar (iv) Pandit Surendra Kumar Mishra
d.	Strength of the students	–	26
e.	Specialisation: the recension of the Vedas taught	–	Śukla Yajurveda Kānva Śākhā

No.2

a.	Name & Address of the Pāthaśālā,	–	Kāncikāmakotī Atharva Veda Pāthaśālā Swargawāra, Puri-1
b.	Year of establishment	–	1974
c.	Name of the teachers working in the Pāthaśālā	–	Sri Shashank Shekhar Upadhyaya
d.	Strength of the students	–	7
e.	Specialisation: the recension of the Vedas taught	–	Atharva Veda Paippalāda Saṃhitā

No.-3

a.	Name & Address of the Pāthaśālā	–	Gurukul Veda Pāthaśālā, Carak Nagar, Lokanath Ghat, Puri
b.	Year of establishment	–	1999

c. Name of the teachers working in the PāthaśālāMishra – Pandit Niranjan

d. Strength of the students – 22

e. Specialisation: the recension of the Vedas taught – Śukla Yajurveda Kānva Śākhā

No.-4

a. Name & Address of the Pāthaśālā – Gurukula Veda Pāthaśālā, Baripada, Mayur Bhanja

b. Year of establishment – 1997

c. Name of the teachers working in the Pāthaśālā – Sri Aditya Kumar Praharaj

d. Strength of the students – 6

e. Specialisation: the recension of the Vedas taught – Atharva Veda Paippalāda Saṃhita

No.-5

a. Name & Address of the Pāhaśālā – Gurukul Veda Pāthaśālā, Tiadi Sahi, Puri

b. Year of estalishment – 2002

c. Name of the teachers working in the Pāthaśālā – Pandit Surendra Kumar Dash

d. Strength of the students – 12

e. Specialisation: the recension of the Vedas taught -- Śukla Yajürveda

No.--6

a. Name & Address of the Pāthaśālā -- Naitika Punaruthana Samiti Gurukula Veda Pāthaśālā, Tulasipur, Cuttack.

b. Year of establishment -- 2002

c. Name of the teachers Working in the Pāthaśālā -- Pandit Sri Navin Bhatta

d. Strength of the students -- 10

e. Specialisation: the recension of the Vedas taught -- Śukla Yajurveda Mādhyandina Śākhā.

No.-7

a. Name & Address of the Pāthaśālā -- Sri Rāmānandacārya Kānva Veda Pāthśālā, Balarama Math, Puri

b. Year of establishment -- 1991

c. Name of the teachers working in the Pāthaśālā -- Pandit Srikant Mahapatra (Pradhānācārya) Pandit Srinivas Mahapatra (Veda Teacher), Dr. Jaganath Dash

(Language Teacher), Siryukta Subas Chandra Mishra (ModernTeacher)

d. Strength of the students -- 27

e. Specialisation : the recension of the Vedas taught -- Śukla Yajūrveda

No. -8

a. Name & Address of the Pāthaśālā -- Puruamnaya Gabardhan Veda Pāthaśālā

b. Year of establishment -- 2004

c. Name of the teachers working in the Pāthaśālā -- Sri Vyasa Naryan Dash

d. Strength of the students -- 10

e. Specialisation: the recension of the Vedas taught -- Śukla Yajūrveda Kāṇva Śākhā

No.-9

a. Name & Address of the Pāthaśālā -- Atharva Veda Pāthaśālā (Gurukul System)

b. Year of establishment -- 1999

c. Name of the teachers working in the Pāthaśālā -- Pandit Ashok Kumar Mishra

d. Strength of the students -- 14

f. Specialisation: the recension of the Vedas taught – Atharva Veda Paippalāda Śākhā

No.-10

a. Name & Address of the Pāthaśālā – Veda Vidyalaya -- Rajvati, Keonjhar

b. Year of establishment – 2004

c. Name of the teachers working in the Pāthaśālā – Saroj Ranjan Panda

d. Strength of the students -- 14

e. Specialisation : the recension of the Vedas taught – Śukla Yajūrveda Kāṇva Śākhā

No. 11

a. Name & Address of the Pāthaśālā – Vaishampayan Gurukul Veda Pāthaśālā, Anandpur, Keonjhar

b. Year of establishment -- 2003

c. Name of the teachers working in the Pāthaśālā – Sri Nirakar Dwivedi

d. Strength of the students -- 07

e. Specialisation: the recension of the Vedas taught -- Śukla Yajūrveda Kāṇva Śākhā

No.-12 .

a. Name & Address of the Pāthaśālā -- Veda Pāthaśālā, Brahmapuram, Diamond Tank Road, Brahmapuram, Ganjam

b. Year of establishment -- 1997

c. Name of the teachers working in the Pāthaśālā -- Pandit Manoj Kumar Panigrah (Pradhanacharya), Sri Saroj Kanta Dwivedi (Veda Teacher), Sri M. Sudarshan Sharma (Sama Veda teacher), Sri Krishna Chandra Kavi (Language teacher) Sri Ganesh Dash (Modern language teacher)

d. Strength of the students -- 32

e. Specialisation : the recension of the Vedas taught -- Śukla Yajūrveda Kāṇva Śākhā

No.--13

a. Name & Address of the -- Vashistha Gurukul Veda

Pāthaśālā — Pāthaśālā, Ganjam

b. Year of establishment -- 2005

c. Name of the teachers working in the Pāthaśālā -- Pandit Sri Santanu Kumar Patra Sharma

d. Strength of the students -- 5

e. Specialisation: the recension of the Vedas taught -- Mādhyandina Śākhā

No.--14

a. Name & Address of the Pāthaśālā -- Garuda Dhwaja Sri Vasudev Yajnavalkya, Veda Pathashala, Jeer Swami Math, Puri

b. Year of establishment -- 1987

c. Name of the teachers working in the Pāthaśālā -- Pandit Sri Indramani Pati (Pradhānācārya), Pandit Sri Kishore Chandra Mishra (Yajūrveda teacher), Pandit Sri Anustup Chattopadhyaya (Sāmaveda teacher), Pandit Itikanta Dash (Ṛgveda teacher), Pandit Sri Rama Sevak Mishra (Yajūrveda teacher) Divakar Sarangi

			(Language teacher), Pandit Sri Santosh Kumar Tiwari (Language teacher)
d.	Streangth of the students	--	54
e.	Specialisation: the recension of the Vedas taught	--	Ṛgveda, Śukla Yajūrveda, (Kāṇva & Mādhyandina, Sāmaveda (Kauthuma Śākhā)

No.--15

a.	Name & Address of the Pāthaśālā	--	Sri Lingaraj Vaidika Shikshanusthanam, Chandra Shekharpur, BBSR
b.	Year of establishment	--	1996
c.	Name of the teachers working in the Pāthaśālā	--	Surya Prasad Tripathy, Kirtibant Panda
d.	Strength of the students	--	27
e.	Specialisation: the recension of the Vedas taught	--	Śukla Yajūrveda Kāṇva Śākhā

No.-16

a.	Name & Address of the Pāthaśālā	--	Maa Sarala Veda Pāthaśālā, Kanak Puram., Jagatsinghpur, Keula, Malanda, Jagatsinghpur

b. Year of establishment -- 2003

c. Name of the teachers working in the Pāthaśālā -- Pandit Sri Niranjan Acharya

d. Strength of the students -- 06 ·

e. Specialisation: the recension of the Vedas taught -- Śukla Yajūrveda Kāṇva Śākhā

Apart from these Pāthaśālā, Vedas are also taught in some other established and recognised institutions of the State. The details are given below.

1. Shri Jagannath Sanskrit Vishvavidyalaya, Srivihar, Puri-3

Shri Jagannath Sanskrit Vishvavidyalaya was established in the year 1981 under an Act of the Govt. of Orissa with an aim of promoting, propagating and preserving the traditional Sastras. This institution has been imparting teaching in eight subjects out of which Veda is one. The department of Veda of the University has structured a comprehensive syllabus for under graducate (Śāstri), Post-Graduate (Acārya) and M.Phil. (Viśiṣtacarya) students and has been improving teaching in the Vedas to the both P.G. and M.Phil. students since quite a long peroid. The faculties associated with the department are-

i) Dr. Divakar Mohapatra, Reader

ii) Pandit Gopal Chandra Panda, Guest Professor

iii) Professor Lasmiswar Jha, Visiting Professor (under U.G.C. scheme)

iv) Professor Haridaya Ranjan Sharma, Visiting Professor (under U.G.C. scheme)

There are ten seats in Viśiṣṭacarya and 24 seats in P.G.course. Besides teaching, the department has done some laudable efforts in conducting the research and other extension works. The research dissertation prepared under the guidance of the faculties on various aspects on the Vedic learning over the years are as follows--

१. कात्यायनरीत्या सोमयागः, २. निरुक्ते निर्वचनप्रक्रिया, ३. वेदानामुपकारिता, ४. यज्ञायुधानां विमर्शः, ५. षडङ्गानि, ६. स्वाध्यायाध्ययनस्य महत्त्वम्, ७. शिक्षाशास्त्रस्य महत्त्वम्, ८. शतपथब्राह्मणे प्रथमकाण्डगतानां आख्यायिकानां सामाजिकमूल्यबोधः, ९. कल्पसूत्रस्य महत्त्वम्, १०. शतपथब्राह्मणे सृष्टिप्रक्रिया, ११. शुक्लयजुर्वेदे अग्निः, १२. वेदेषु मानवता, १३. शुक्लयजुर्वेदे इन्द्रः, १४. यजुर्वेददृष्ट्या परिवेश-सुरक्षा, १५. यजुर्वेददृष्ट्या वेदे चिकित्साव्यवस्था, १६. वेदे ज्योतिःशास्त्रस्य महत्त्वम्, १७. सामविधानब्राह्मणे प्रायश्चित्तनिरूपणम्, १८. अथर्ववेदे चिकित्सापद्धतिः, १९. चातुर्मास्येष्टिविमर्शः, २०. वैदिकयुगीननारीणां महत्त्वम्, २१. अग्निचयनम्, २२. वेदेषु देवतानां प्रकारभेदः, २३. शतपथ-ब्राह्मणान्तर्गताग्निरहस्यम्, २४. शतपथब्राह्मणान्तर्गतसामाजिकव्यवस्था, २५. उपनिषदः तासां महत्त्वं च, २६. वेदे आभिचारिककर्माणि, २७. शुक्लयजुर्वेदान्तर्गतमन्त्राणां दार्शनिकचिन्तनम्, २८. कल्पसूत्रान्तर्गत-गृह्यसूत्राणां परिचयः, २९. शुक्लयजुर्वेदे आचारमीमांसा, ३०. अथर्ववेदस्य पृथ्वीसूक्तस्य नैसर्गिकवर्णनम्, ३१. वैदिकदेवता, ३२. वैदिकद्युस्थानीय-देवताविमर्शः, ३३. वैदिकभाषाणामेकमध्ययनम्, ३४. वेदेषु आर्थिकजीवनम्, ३५. वेदव्याकरणयोः, शब्दतत्त्वार्थविमर्शः, ३६. श्रीमद्भागवते सामाजिकशिक्षा, ३७. शुक्लयजुर्वेदे यज्ञवस्तुविज्ञानस्य एकमध्ययनम्, ३८. यागः।

The department has got three prestigious publications to its credit such as-

१. काण्वसंहिता (भाष्यम्) १-५ अध्याय:, १९९५

२. काण्वसंहितामूलमात्रम् (उत्कललिप्या), १-२० अध्याया:

३. अश्वमेधविवेक:, प्रकाशक:-म.सा.रा.वे.वि.प्रतिष्ठानम्, उज्जयिनी

As regards the extension activities, the department has been conducting semianrs, symposia and conferences at various times to promote vedic learning and has also been organising some awareness programmes like celebrations of Veda week, Veda rally, Veda Pravacana *Sadas* etc. to acquaint the common man of the community regarding the significance of the Vedas and its multi-dimensional knowledge base.

2. Utkal University, BBSR

The P.G. Department of Sanskrit of Utkal University has also itnroduced a special paper in Veda and several students are offering the same every year. Some relevant portions of the Vedas are also included in full paper of the syllabus of the department carrying one hundered marks and the concerned paper is intended for all the students of the department irrespective of their specialisations. The research and extension activities conducted by the department for promoting Vedic learning are also noteworthy.

3. Shri Jagannath Veda Karmakanda Mahavidyalaya, Puri

This is an Under Graduate institution located at Puri, which has been imparting Vedic course to the students since

its inception. One Veda Bhawan Nyasa (Trust) has been created by the former Chief-Minister of Orissa late Shri Biswanath Dash and the said Trust has been in operation in the premises of the said institution since last so many years and the Trust has been doing a lot of extension works like Vedic recitation competitions, elocution contest on the Vedas etc. Among the students to create an awareness regarding the significance of the Vedas in the society.

Thus Orissa has been conducting so many activities both in formal and informal manners pertaining to traditional Vedic recitation, Vedic teaching and learning, research and other extension programmes to preserve, promote and propagate the ancient Indian lore despite some hurdles particularly related to finance which can be taken care of by the Maharshi Sandipani Rashtriya Vedavidya Pratishtan, Ujjain and other funding agencies of the country in course of time. In order to strengthen and streamline the Vedicstudies in Orissa, the Regulatory orgnisations, particularly the MRSVP can make some further improvements on certain aspects such as monitering and supervising system, evaluation mode, restructuring of course curriculum and research activities.

Vedic Studies in Rajasthan

Devarshi Kalanath Shastry

The stream of preserving, cultivating, interpreting, propagating, teaching and promoting the Vedic love and its glorious tradition has been perennial in Rajasthan for many centuries. Before the integration of the Riyasats of Rajputana into the state of Rajasthan 1949 the princely States deemed it to be their religious duty to presence and promote the Vedic studies and performance of Vedic Rites. The Vedic tradition over the last centuries had a three-fold dimension. Perpetuating the oral tradition of the Vedic text recitations by internalising the modes, intonations and 'Swaras' through learning the Samhitas to heart (Veda Pātha) was one, continuing the religious practices of the vedic tradition by the performances of yajnas and other holy rituals was another. The third dimension, the last and the most important later added to these two was the interopretation and propagation of the meaning and the message underlying the vedic texts and the Vedic literature. The exegeses or the Bhashyas of the Vedic Samhitas Brahmanas and Upanishads were attempted by most competent scholars or sages like Uvvata, Mahidhara, Sayana etc. in the ancient times but a decline in the interpretative studies was discernible after Sayana, only the recitations of the texts continued to be regarded as the cultivation of the Vedic Studies over the last four or five centuries.

It was in some Riyasats and cities of Rajasthan that new vistas in interpreting the vedic lone and attempting a scientific and logical exegosis of the vedic message were opened by scholars like Dayanand Saraswati and Madhusudan Ojha towards the end of the nineteenth and beginning of the twentieth century. The tradition of learning reciting the Vedic texts and performing the Vedic rites, however, continued unabated over the last eighter or ten centuries in the princely states of Rajasthan. A brief appraisal of such traditions will give an idea of the nature of different streams of promotional activities of the Vedic loce in the States of Rajasthan. Many parts of Rajasthan were the cradles of Vedic performances right since the times of महाभारत, e.g. the विराटनगर or बैराढ area which was a part of मत्स्यदेश governed by राजा विराट् of Mahabharata times.

It is a common knowledge and now a part of history that Sawai Jaisingh, the founder of Jaipur city had performed the Ashvamedha yajna which was a unique event in the recent times. It is claimed that such grand sacrificial Vedic performances of Somayages were rare in the Kaliyuga, especially Ashvamedha yajna could be performed by an emperor only. "None had put up such a sacrifice after Janamajaya of the Mahabharat times," was the claim of the scholars of the court of Sawai Jai Singh but as we know other great rulers had also attempted such sacrifices (e.g. the Shunga Dynasty kings, Vikramadityas and rulers like Shivaji etc.) Whatever may be the Truth, this is beyond doubt that the Ashvamedha Yajna performed by Sawai Jai Singh in 1934 A.D. had drawn the attention the whole country and Vedic

Pundits well-versed in the Vedic Karma Kanda were called by him from all over India. We have documented history of this Ashvamedha as also relics and physical evidences of the performance in Jaipur. The historical epic ईश्वरविकास महाकाव्यम् by श्रीकृष्णभट्ट कवि कलानिधि describes the यज्ञ in 4-5 cantos. I have written a paper on this performance which was published in the पट्टाभिरामशास्त्री अभिनन्दन ग्रन्थ (New Delhi, 1981)

The contribution of the अश्वमेध यज्ञ to the Vedic studies was also remarkable in more than one ways. Before the performance the King got the texts of अश्वमेध performance procedures, codes and methods written and compiled by competent vedic scholars, the manuscripts of which are still preserved in the personal Library of the Maharaja. Such vedic books as अश्वमेधयाजमनिम्, अश्वमेध हौत्रम्, अश्वमेधीय याग हौत्रम् by सदाशिव पंडित and others, अश्वमेधपारिप्लवाख्यानम् by दिवाकर पौण्डरीक provide detailed text entailing the method, sequences and Mantras along with the guidance to the यजमान and the ऋत्विक्'s for performing the ज्योतिष्टोम on the ritual-to-ritual basis. As we know this यज्ञ is a year-long procedure, (Sometimes longer) entailing various आहुतिs with घृत, शाकल्य etc. and also ordaining आहुतिs with many birds and animals. The long list of birds and animals procured for this यज्ञ as per the commandments of the श्रौतसूत्रs is preserved in the Maharajas personal Library even today. For those who did not abstain from animal sacrifice used to offer these species to the five and those who did, contented themselves by releasing the binds and animals (उत्सर्जन) to the elements after touching them with the recitation of the Mantras.

Thus the performance of the अश्वमेध provided to the followers of the Vedic culture a practical opportunity of

witnessing the event in action and also bequeathed to the posterity many texts of the liturgy of the यज्ञ. Another conspicuous benefit of the अश्वमेध was a large-scale immigration of the Vedic scholars, performers and priests called to act as ऋत्विक्s or the witnesses or guides for the यज्ञ from different parts of the country e.g. महाराष्ट्र, गुर्जरदेश, तैलङ्गदेश, द्रविडदेश etc. who had a practical experience of conducting सोमयागs and therefore invited by the performer-in-chief संवाई जयसिंह to guide him. Many of these scholars permanently migrated to Jaipur City being founded by the King and settled here. जयसिंह was considerate enough to bestow on each of the scholar families royal honours by way of land-grants to sustain their posterity. A colony of Vedic ब्राह्मणs named 'ब्रह्मपुरी' was set up before other colonies of Jaipur City. We have explicit desrciptions and detailed accounts of all these events in the historical epic titled ईश्वरविलासमहाकाव्यम् composed by कविकलानिधि देवर्षि श्रीकृष्णभट्ट who himself came to Jaipur in the context of this अश्वमेध यज्ञ and settled here.

This अश्वमेध यज्ञ was a precursor of multifarious pursuits of Vedic performances and studies in Jaipur. सवाई जयसिंह did अग्न्याधान and posited श्रौताग्निs in his royal palace. The enclosure was given the name बादबमहल where the यज्ञवेदीs were housed. Vedic scholars used to offer oblations to these fires as per procedure day and night, the fires were kept alive round the clock. In the same way there were many आहिताग्नि याज्ञिकs living in the colony called ब्रह्मपुरी who continued the Vedic अग्निहौत्र tradition till the country achieved independence.

Such Vedic traditions prospered in many riyasats of Rajputana over the last 4-5 centuries for which we have done

documentary evidence. The Riyasats of बूंदी, बीकानेर, जोधपुर, उदयपुर etc. had a tradition of maintaining the post of राजपुरोहितऽ or the Vedic priests in the Royal courts to supervise and perform Vedic rites at the time of royal births, marriges, deaths etc. In बाँसवाड़ा and the adjacent riyasats of जैसलमेर etc. We have a chain of Brahmanical shrines which preserve evidences of Vedic performances.

This is an important fact to be kept in mind that wherever the Vedic families were settled or the Vedic performances offered, the elder generation invariably taught the younger generation to learn the respective संहिताs by heart and to practise the अग्निहोत्र and other Vedic rituals, without which we could not have the continuance of the Vedic cultural traditions. Thus the learning of the Vedic शाखाऽ continued in all the states of Rajputana in these Brahmin families.

The Vedic Pathashalas in the erst - while States:-

Apart from such family traditions of perpetuating the Vedic studies we have a chain of पाठशालाs, गुरुकुलs, ऋषिकुलs etc. working in different ways over the last 3 or 4 centuries in different princely states which have contributed remarkably to the continuity of Vedic traditions. In the Riyasats ruled by royal families such पाठशालाs, schools or colleges were founded, funded and maintained by the royal exchequer and in other places like शेखावाटी the affluent सनातनी families of merchants supported these पाठशालाs from their charity Funds. It will be interesting to know that in all the merchant families there is a tradition going on for many centuries over the villages and towers of Rajasthan that they set apart @ the anna per rupee of profit earned by

them for charitable purposes. Thus the charity fame was a usual practice of donating 61/4 % of profit to religious purposes. Raising temples and धर्मशालाs, performing यज्ञs etc. were considered "religious purposes" and running Vedic or Sanskrit पाठशालाs was also included in such charity. This went a long way in promoting vedic studies and Sanskrit learning right from the medievel period to the British period when these were no state resources or government grants for the education of the Vedas or Shastras. It is a common knowledge that such towns of शेखावाटी as रामगढ़, नवलगढ, चिडावा, बगड, फतेहपुर, सुजानगढ, डूंडलोद, मंडावा, सीकर and also neighboring towns like चूरू, तारानगर had Sanskrit पाठशालाs funded by devout industrialists and merchants where a Pundit taught the students वेद, व्याकरण, पौरोहित्य, न्याय, ज्योतिष and other allied subjects. Such पाठशालाs provided पुरोहितs and priests for the कर्मकाण्ड or the family rituals of the community.

In some States of Rajputana efforts of setting up seats of institutionalised Vedic education have also contributed a lot to the preservative of the Vedic traditions. At Jaipur a college was started by Maharaja Ram Singh to provide university education to the younger generation in 1844. This college named the Maharaja's College had a Sanskrit faculty also which separates as an independent Sanskrit college in 1852 and shifted to a separate building in 1865. This college had a Vedic scholar from the beginning to teach the veda Samhitas. Later it was deemed to be a matter of pride to provide for the teaching of all the four Vedas (which was rare in other institutions of Sanskrit education in India then) in this college as a result of which eminent vedic scholars for each of the four vedas

teaching were appointed here. Some of the teachers continued renering their services of running the श्रौताग्निहोत्र installed by the King at बादलमहल a part of the Royal Palace as mentioned above, e.g. Pt. हरिलाल त्रिवेदी worked as the head priest and performer of अग्निहोत्र in the Royal palace besides working as वेदाध्यापक at the Maharajas Sanskrit college for 1870 AD to 1904 AD.

We have a record of the following Vedic scholar who taught different vedas at this college. Students from all over India came to study the Samhitas here as the facility of teaching all the vedas was available here unlike at other places of Sanskrit learning in India.

पं. गोविन्दाचार्य (1869 to 1870)

पं. हरिलाल त्रिवेदी (1870 to 1904)

पं. मांगीलाल दाधीच (1904 to 1913)

पं. रामकिशोर वैदिक (1913 to 1918)

पं. विजयचन्द्र चतुर्वेदी (1919 to 1922)

पं. जानकीवल्लभ शर्मा (1923 to 1935)

पं. गणेशदत्त गोडशे (1924 to 1927)

पं. जयचन्द्र झा सामवेदी (1928 to 1934)

पं. चुन्नी लाल अथर्ववेदी (1928 to 1950)

पं. शिवप्रताप शर्मा (1928 to 1958)

पं. सूर्यनारायण भारद्वाज (1935 to 1960)

पं. रामनारायण चतुर्वेदी (1959 to 1967)

पं. प्रभुलाल अथर्ववेदी (1950 to 1978)

पं. राधेश्याम सामवेदी (1954 to 1975)

पं. चन्द्रधरभारद्वाज (1963 to 1982)

The Vedic scholars of Jaipur used to take pride in recounting the fact that the education of all the Vedic Samhita in Jaipur had won a renown as a result of which the eminent Vedic teachers were either borrowed from Jaipur or invited from Jaipur to settle down at काशी (वाराणसी) to teach the Vedas when the education of Samhitas was started there besides the education of Shastras such as व्याकरण, न्याय, मीमांसा, धम्र्शास्त्र etc. Pt. विजयचन्द्र चतुर्वेदी son of पं. बच्चूलाल चतुर्वेदी went to काशी from Jaipur as a वेदाध्यापक. पं. भगवत् प्रसाद मिश्र a Vedic Scholar from Jaipur migrated to वाराणसी and settled down there as वेदाध्यापक in the famous Queens College of Banaras which is now the सम्पूर्णानन्द संस्कृत विश्वविद्यालय. It will not be out of place to mention here that also the progeny of पं. भगवत् प्रसाद continued the Vedic tradition by serving as members of the faculty of Veda teaching in this university till today. पं. गोपालचन्द्र मिश्र son of पं. भगवान्प्रसाद was also a professor in the Veda Department there, his son डॉ. युगलकिशोर मिश्र also is working as Professor of Veda there. डॉ. श्रीकिशोर मिश्र son of गोपालचन्द्र मिश्र is a Professor of Veda at the Benaras Hindu University the Jaipurities treat this family as a gift of Jaipur's Vedic tradition to वाराणसी.

Voluntary Organisations

Besides the institutionalised teaching of the Vedas which was run under the support of the rulers of princely states or the business community situated in different towns, the religious shines and the संप्रदायs also took care to start the Vedic Pathashalas in the towns where their principal seat was situated. Under such religious shines like the निम्बार्कपीठ situated at सलेमाबाद near Ajmer or the पुष्करतीर्थ where the रामानुज संप्रदाय has some temples संस्कृत पाठशालाs and Vedic Pathashalas were running

even before independence. Under the निम्बार्क संस्कृत पाठशाला there is a वेदविद्यालय teaching वाजसनेयी संहिता to students at सलेमाबाद. महर्षि वेदव्यास प्रतिष्ठान of पुणे established by the famous कथवाचक पं. किशोर व्यास is running a वेदपाठशाला at पुष्करक्षेत्र the famous तीर्थ near Ajmer. Some non-government organisations are running वेदपाठशालाऽ at श्रीनाथद्वार (distinct राजसमन्द) near उदयपुर where the Principal deity of the बल्लभसंप्रदाय (श्रीनाथजी) has a temple.

In this connection the services of a non-government organisation started by late Pt. शिवदत्त जोशी वैदिक at Jaipur in 1955 under the name वैदिक संस्कृति प्रचारक संघ deserve special mention. This संघ has been working for uplifting the Vedic Studies and culture by organising Vedic conferences, training camps and celebrating the festivals related to the Vedic culture. The संस्थान celebrates वेद-दिवस on the occasion of ऋषि पंचमी (भाद्रपद शुक्ल पंचमी) every year on which more than ten Vedic Scholars are honoured for then achievements in different branches of ancient learning. A National वेद सम्मेलन organised by this in December 1993 paved the way for an international वेद सम्मेलन in 1998 (March) at Jaipur with the financial support of सांदीपनि वेदविद्या प्रतिष्ठान, उज्जैन. These were memorable occasions were celebrated scholars of Vedic wisdom from all over India and abroad participated. The International conference was inaugurated by the Ex-President of India, Dr. शंकरदयाल शर्मा at the Birla Hall of Jaipur. Scholars from Nepal, Poland, Germany etc. Joined this conference besides many Indian Vedic Scholars and वेदपाठीऽ.

Vedic Lecture Series

Besides promoting the संहितापाठ of the Vedas the Jaipur scholars also paid equal attention to वेदार्थानुसंधान by way of

interpreting the Vedic message, investigating new vistas of scientific thinking from the Vedic Literature and propogating their message. डॉ. मंडन मिश्र, a scholar emanating from Jaipur who rose to be the Vice-chancellor of लालबहादुरशास्त्री राष्ट्रीय संस्कृत विद्यापीठ, New Delhi held the charge of the Director of सांदीपनिवेदविद्याप्रतिष्ठान, उज्जैन for sometime. It was his proposal to institute a Lecture Series on the Vedic wisdom in the name of परमाचार्य श्रीचन्द्रशेखरेन्द्र सरस्वतीof कांची कामकोटिपीठम्. As a result, the first lecture series of श्रीचन्द्रशेखरेन्द्रसरस्वतीस्मारकभाषण was delivered at Jaipur by श्रीकर्पूरचन्द्रकुलिश (the founder Editor of राजस्थान पत्रिका, Jaipur) on 23rd March 1996. He spoke on the concept of यज्ञ on 23rd March and on the Vedas as the scientific exegesis of cosmological principles on 24th March 1996. Both the lectures are available in the book form also.

The contribution of आर्यसमाज to the promotional activities of the Vedic cult is well-known. Rajasthan has been a hub of such activities and many centres and institutions of Vedic Studies including the well-known वैदिक मंत्रालय started by महर्षि दयानन्द for publishing Vedic texts were established by the समाज in different Riyasats of Rajputana which still exist in Rajasthan and are flourishing here. The आर्यसमाज was started by महर्षि दयानन्द in 1875. He used to visit the Rajputana Riyasats quite often. Many rulers of the princely states cherished respect for him and supported his Vedic pursuits. महाराणा सज्जनसिंह of मेवाड was prominent among them. It was at उदयपुर that महर्षि दयानन्द founded the परोपकारिणी in 1883 with महाराणा सज्जनसिंह as the President of it which organised and promoted activites of the आर्यसमाज. The first Session of this was called at Ajmer on 26th of December 1883 after which the headquarters of the सभा were permanently

transferred to Ajmer. The सभा is working at Ajmer since then and is pursuing vigorous activities by organising Vedic symposia, publications यज्ञs, अग्निहोत्र प्रशिक्षण, Vedic Recitations, lectures by Vedic Scholars etc.

The सभा has been publishing a monthly periodical named परोपकारी for the last 47 years the medium of which is Hindi but the subject is propagation related subjects. Many celebrated scholars have worked as the editors of this journal. The परोपकारिणी सभा has to its credit a long list of valuable publications of the Vedic literature. An annual feature of the सभा is organisation of a ऋषि मेला (a fair in memory of महर्षि दयानन्द) on the death anniversary of महर्षि दयानन्द (after दीपावली)which comprises a seminar on some Vedic subject. The papers read at the seminar are published in book form, thus resulting in a valuable chain of publications.

Some important topics discussed (and later compiled in book form) at such seminars include-- The Vedas and foreign scholars, आख्यानऽ the Vedas; Philosophical thought in the Vedas, the soma, Environment Society in the Vedas, the concepts of राष्ट्र, विज्ञान, ज्योतिष etc. in the Vedas, निरुक्त. Is there history in the Vedas? 'Agriculture, craft, spirituality and the Veda etc. This is an on-going process which is likely to yield valuable books related to the different aspects of Vedic Studies.

The Vedic Press

An important milestone of the Vedic campaign set a foot by महर्षि दयानन्द was the foundation of वैदिक यन्त्रालय to bring out Vedic publication. To start with a printing Press named वैदिक यन्त्रालय was started by महर्षि दयानन्द in his lifetime at Benaras

near लक्ष्मी कुंड on the 12th of February 1880 but in the interest of proper management it was transferred to Ajmer on 1st April 1891. Since then it has been printing Vedic texts continuously with perfect favour and enthusiasm. The वाजसनेय संहिता printed by this Press with diacritical marks of the Swaras is popular right since its inception. The works of महर्षि दयानन्द including the संस्कार विधि compiled, annotated and edited by महर्षि दयानन्द and many other works of the Vedic Literature, वेदाङ्गऽ, translations of the Vedas, works आर्यसमाज scholars have been published by the Press in a great number.

Different branches of आर्यसमाज working at different cities and towns of Rajasthan (like जयपुर, जोधपुर, भरतपुर, उदयपुर, अलवर etc.) are running regular book-shops, reading rooms यज्ञशालाऽ, lecture hells etc. Where different activities of आर्यसमाज are regularly performed. It is also a well-known fact that the DAV(Dayanand Anglo-Vernacular) Colleges and Schools run under the schemes of आर्यसमाज have a regular schedule of Vedic Lectures and performances. Rajasthan also has such colleges and schools at Ajmer and other places.

The Gurukulas

Since महर्षि दयानन्द laid greater stress on the study of the Samhitas and also the study of व्याकरण on the basis of अष्टाध्यायी of पाणिनि and advocated a daily routine comprising अग्निहोत्र and prayers, a campaign of starting oriental teaching institutions called गुरुकुलs was set afoot by him and his disciples. Many such गुरुकुलs are working in राजस्थान right since the times of Rajputana Riyasats. Mr. Kedar Nath Thapar of Ludhiana who became an Arya Samaj Monk under the name स्वामी व्रतानन्द

started a गुरुकुल at चित्तौर near उदयपुर in Samvat 1986 (c. 1929 AD) which is still working there. Many such Gurukuls are working in Rajasthan with teachers residing at the institute teaching the vedas t the students living in the hostels there itself and pursuing the daily routine of the Vedic as ordained by the scriptures and reconmended by महर्षि दयानन्द.

The Sanatani organisations willing to start such institutions of आश्रम like routine called them ऋषिकुलs or to distinguish from गुरुकुलऽ. Many such ऋषिकुलऽ are working in Rajasthan in different towns like लक्ष्मणगढ़, रतनगढ़, etc. There is a ऋषिकुल वेदाश्रम working at प्रजापति विहार कालोनी, मानसरोवर, जयपुर under पं. मनोहर चतुर्वेदी where वेदसंहितापाठ is taught and the अग्निहोत्र training is also given.

मधुसूदन ओझा's contribution :-

A remarkable contribution of Rajasthan towards opening new pathways of interpretation and exegesis of the scientific content underlying such Vedic Suktas as अस्यवामीय सूक्त, नासदीय सूक्त, ऋतसत्यसूक्त etc. popularly called भाववृत्तऽ can be traced in the exegetical books written by वेदवाचस्पति पं. मधुसूदन ओझा (1867-1939) of Jaipur who has brought out astrophysical, astrochemical, astro biological and other cosmological expositions of the Vedic Science on the basis of शतपथ ब्राह्मण. His books, more than 200 in number, have brought about a writable revolution in the methodology of interpreting the Vedas, a very important message of which is the exposition of the cosmological evolutionary process of the Universe and its various heavenly bodies. He has also explains how proto-history is adumbrated in different Vedic Suktas. His celebrated

works include इन्द्रविजयः, वेदधर्मव्याख्यानम्, अभिख्यातिः, पितृसमीक्षा, अपरवादः कादम्बिनी etc. These works have been edited and published by the मधुसूदन ओझा शोध प्रकोष्ठ, an organ of जयनारायण व्यास विश्वविद्यालय, जोधपुर. Other works like छन्दः समीक्षा, पुराणविद्या have been published by राजस्थान संस्कृत अकादमी. Many of his works are brought out by the Research Institute established by the famous daily of Rajasthan 'राजस्थान पत्रिका' these include ' शारीरकविज्ञानम्, विज्ञानविद्युत्, जगद्गुरुवैभवम् etc. Such works as यज्ञमधुसूदन, आशौचपत्रिका, दशवादरहस्यम्, पुराणनिर्माणाधिकरणम्, वस्तुसमीक्षा, ब्रह्मविनय, पदनिरुक्तम्, अहोरात्रवाद, ब्रह्मसमन्वय, सदसद्वाद discuss different aspects of the Vedic literature while is a lexicon of vedic terms.

The scholarly work ब्रह्मसिद्धान्त of मधुसूदन ओझा has been published by Benaras Hindu University and पथ्यास्वस्ति. The book on Vedic linguistics by the Oriental Research Institute of the Rajasthan Government situated at Jodhpur. Most of the works of मधुसूदन ओझा are in Sanskrit. In order to give an understanding of the discoveries of rare knowledge made by Shri Ojha to those who are not conversant with Sanskrit, his disciple श्रीमोतीलाल शास्त्री wrote extensively in Hindi. He has written many voluminous works in which the वेदविज्ञान of मधुसूदन ओझा is explained. Such works have been published by मानवाश्रम, an institute started by मोतीलाल शास्त्री himself (1909-1960) and later by the Institute established by . The works include शतपथब्राह्मण विज्ञानभाष्य, गीताविज्ञानभाष्यभूमिका, उपनिषद्विज्ञानभाष्यs etc.

The disciples of मधुसूदन ओझा--

पं. मोतीलाल शास्त्री महामहोपाध्याय गिरिधरशर्मा चतुर्वेदी and some other scholars who were the disciples of पं. मधुसूदन ओझा took up the task of explaining the approach of Pt. Ojha to the Vedic

Science by speaking to public and writing learned works in Sanskrit, Hindi etc. पं. मोतीलाल शास्त्री lectured from 14th December to 18th December 1956 at the राष्ट्रपति भवन (President's House) to explain the basic elements of Vedic Science to डॉ. राजेन्द्र प्रसाद, the President of India who attended the lectures with utmost concentration and interest along with many scholars like डॉ. वासुदेव शरण अग्रवाल who was himself a great researcher and an exponent of Vedic Science. These five lectures of पं. मोतीलाल शास्त्री are available in book form also. The lectures of पं. मोतीलाल शास्त्री and म.म. पं. गिरिधर शर्मा were popular in India in the 3-4 decades of the mid twentieth century.

म.म. पं. गिरिधर शर्मा चतुर्वेदी's lectures on वैदिक विज्ञान एवं भारतीय संस्कृति have since been published by बिहार राष्ट्रभाषा परिषद्, पटना in Book-form. This book has won many prizes like the renowned साहित्य अकादमी Award. म.म. पं. चतुर्वेदी has extensively written on वैदिक विज्ञान in संस्कृत also. महर्षि कुलवैभवम्- a treatise of पं. मधुसूदन ओझा has been explained and edited by him which has been published by the Oriental Research Institute, Govt. of Rajasthan, Jodhpur.

In this way पं. मधुसूदन ओझा's approach to the vedic science has sparked of extensive intellectual activity as a result of which a large variety of publications has appeared in Hindi and Sanskrit. Scholars like पं. सुरंजनदास स्वामी, पं. आद्यादत्त ठाकुर, पं. देवीदत्त चतुर्वेदी, श्रीकर्पूरचन्द्र कुलिश पं. रामप्रपन्न शर्मा, पं. प्रद्युम्नकुमार शर्मा, डॉ. दयानन्द भार्वव, पं. अनन्त शर्मा, डॉ. गणेशीलाल सुथार etc. are writing books to elucidate different aspects of this वेदविज्ञान. For publications of such works there are research cells working at the Jodhpur University, at the Rajasthan Patrika, at the जगद्गुरु रामानन्दाचार्य राजस्थान संस्कृत विश्वविद्यालय जयपुर and other centres.

This is being regarded as a valuable contribution of Rajasthan to the Vedic Studies that the new approach set afoot by पं. मधुसूदन ओझा of Jaipur who visited the U.K. also with महाराजा माधवसिंह of जयपुर in 1902 AD and lectured there to the celebrated scholars of oxford is being pursued by the Vedic Scholars continuously even after the lapse of a century in India and abroad and has more than 300 books by how which can throw enough light on the वेदविज्ञान.

Veda Pathashala Projects

After the establishment of महर्षि सान्दीपनि वेदविद्या प्रतिष्ठान, उज्जैन a conspicuous flourish was evidenced in the field of teaching of the संहिताs to the new generation as the प्रतिष्ठान declared a policy of giving grants-in-aid for the वेदपाठशालाs where the वेदपाठिन्s teach the संहितापाठs of the relevant शाखा to the students. As a result of if the पाठशालाs in राजस्थान already providing the संहितापाठ teaching strengthened their faculties and many new वेदपाठशालाs came up specially for teaching the वाजसनेयी संहिता to students. The Rajasthan Sanskrit Academy functioned as a nodal agency for such right since when the project came into operation and gave grants and guidance to non-government organisations running such पाठशालाऽ. Their number varied from 16 to 24 from time to time. Such पाठशालाऽ were situated in cities like उदयपुर, बाँसवाड़ा etc. and also towns like परशुरापुरी (सलेमावाद), बरूंदनी, खडगदा etc.

In the year 2004 the Rajasthan Government approved of a teaching project submitted by the Rajasthan Sanskrit Academy providing grants for वेदाश्रमs. Under this project 16 वेदाश्रमऽ are working in Rajasthan at different cities and towns

of Rajasthan like भरतपुर, सिवाड (सवाई माधोपुर)ए चिडावा (झुंझुनू), जयपुर, डीडवामा (नागौर), हाडौता (चौमू), बांसनाडा, सकेमावाद (किशनगढ), निम्बाहेडा (चित्तौड़), धौलपुर, भीलवाडा, कोटा, खडगदा (बांसवाडा), अजमेर, पलसाना (सीकर) and अलवर. In these पाठशालाs संहितापाठ is taught and also the students are trained in the पौरोहित्य functions of the respective शाखाs.

In order to train the younger generation to take up the पौरोहित्य profession different NGOs are encouraged to organise training camps for पौरोहित्य, ज्योतिष etc. Grants-in-aid are provided to such organisations for these camps. Such grants flow from सान्दीपनि वेदविद्या प्रतिष्ठान, राष्ट्रिय संस्कृत संस्थान and other government agencies of the centre and the spite. Similar grants are available for organising Vedic Symposia, conferences, seminars etc. as a result of which such organisations as the राजस्थान संस्कृत साहित्य सम्मेलन of Jaipur have organised Seminars on such subjects as "आयुर्यज्ञेन कल्पताम्" in the year. The papers presented at this seminar are now available in a book entitled "यज्ञसंस्कृति और आयुर्विज्ञान" published from Jaipur in the year.

Teaching of the Vedas:--

At present two Sanskrit Universities are working in Rajasthan besides more than ten multi-faculty universities which have arrangements for teaching Vedas at the post-graduate level. In three Universities, Humanities Faculty has Sanskrit Departments which provide for Veda Group as an optional subject for M.A. classes. Though these postgraduate level subjects are meant evaluate the students in understanding the meaning of the Vedas rather than testing their recitation of the संहिताऽ in the single faculty universities, i.e. Oriental

Universities संहितापाठ is also taught at the graduate level (called शास्त्री).

जगद्गुरु रामानन्दाचार्य राजस्थान संस्कृतविश्वविद्यालय founded at Jaipur 6th February 2001 has 54 affiliated Sanskrit Colleges all over Rajasthan which provide for teaching of the Vedas. At the teaching faculty of the University also there are elaborate arrangements for teaching of all the 5 Vedas- ऋग्वेद, कृष्ण यजुर्वेद, शुक्ल यजुर्वेद, सामवेद and अथर्ववेद.

Another Oriental University working at Jaipur is the राष्ट्रिय संस्कृत संस्थान which is a deemed University and has its campus at त्रिवेणी नगर, जयपुर. In this way the vedas are taught as a separate subject in the oriental universities while the multi-faculty Universities have Vedas as an auxiliary subject for the post-graduate level only. In Rajasthan both the streams are providing for the teaching of the Vedas in their own way.

रूस में वेद का अध्ययन और अनुसंधान

डॉ. उदयनारायण सिंह

वैदिक धर्म भारत में विश्वासों की सबसे प्राचीन प्रणाली है, जिसने इस उपमहाद्वीप में प्रकट होने वाली प्रवृत्तियों और दार्शनिक शिक्षाओं पर गहनतम प्रभाव डाला है। उन्नीसवीं शताब्दी के अन्त तथा बीसवीं प्रारम्भ में रूसी अध्येताओं और विद्वानों का ध्यान वेदों की आकर्षित हुआ उन्होंने उसका अध्ययन प्रारम्भ किया। इस बृहत् और महत् कार्य का समारम्भ सुप्रसिद्ध रूसी साहित्यकार और मानवतावादी लियो टालस्टॉय ने किया, जिनका भारत के राष्ट्रपिता महात्मा गाँधी से सम्पर्क-व्यवहार भी था और महात्मा गाँधी के प्रारम्भिक जीवन को उन्होंने बहुत कुछ प्रभावित भी किया था। गाँधी जी उन्हें अपना गुरु मानते थे। लियो टालस्टॉय एक दार्शनिक और मानवतावादी विचारक भी थे, जिन्होंने रूस की जनता में भारतीय साहित्य, दर्शन और संस्कृति में गहरी अभिरुचि पैदा की थी। इस महान् संत का ध्यान सर्वप्रथम वेदों के समृद्ध ज्ञान-भंडार की ओर आकृष्ट हुआ। टालस्टॉय ने वेदों का अध्ययन यूरोपीय भाषाओं के नहीं, वरन् उस समय भारत के 'गुरुकुल काँगड़ी' नामक स्थान से प्रकाशित उस वैदिक मैगजिन (मासिक पात्रिका) के माध्यम से किया, जो नियमित रूप से भारत से उनके निवास-स्थान 'यास्थाना पाल्याना' पहुँचा करती थी। पत्रिका के प्रकाशक तथा सम्पादक प्रोफेसर रामदेव टालस्टॉय के भारतीय मित्रों में थे।

टालस्टॉय का योगदान

लियो टालस्टॉय ने वेदों में संनिहित गहन ज्ञान की सराहना करते हुए इस गौरव-ग्रन्थ के उन अंशों को विशेष महत्त्व दिया, जिनमें नीतिशास्त्र की बातें बतायी गयी हैं। मानवतावादी होने के नाते टालस्टॉय ने मानव प्रेम से सम्बन्धित वेद की ऋचाओं का भी अत्यधिक रुचि के

साथ अध्ययन किया तथा उनकी अनेक बातों को स्वीकार भी किया। पौराणिक ग्रन्थों की कलात्मकता तथा काव्य-सौन्दर्य ने उन्हें विशेष प्रभावित किया। वेद तथा उपनिषद् की प्रशंसा में उन्होंने अपनी अमर कृतियों में अनेक स्थानों पर किसी-न-किसी रूप में अवश्य ही कुछ पंक्तियाँ लिखी हैं। उदाहरणार्थ 'कला क्या है'? शीर्षक-निबन्ध में उन्होंने लिखा है–'शाक्य मुनि के इतिहास तथा वेदमन्त्रों में अत्यधिक गहरे विचार प्रकट किये गये हैं और चाहे हम शिक्षित हों अथवा नहीं, ये हमें अब भी प्रभावित करते हैं। टालस्टॉय ने न केवल वेदों का अध्ययन ही किया, वरन् उनकी शिक्षाओं का रूस में प्रचार भी किया। उन्होंने अपनी कृतियों में यत्र-तत्र इसके उद्धरण भी प्रस्तुत किये हैं। उनकी कुछ उक्तियों के भावानुवाद इस प्रकार हैं–

'उस प्रकार के धन (ज्ञान) का संग्रह करो, जिसे न तो चोर चुरा सकें और न जुल्म करने वाले छीन ही सके। दिन में इस प्रकार काम करें कि रात में नींद आराम से ले सकें। जो कुछ भी नहीं करता, वह केवल बुराई करता है। वास्तव में वही व्यक्ति शक्तिशाली है, जो अपने पर विजय प्राप्त कर लेता है।'

टालस्टॉय की ये उक्तियाँ वेद की गहन शिक्षाओं के अधिक निकट हैं। टालस्टॉय ने जीवन पर्यन्त भारतीय सहित्य और संस्कृति में रुचि प्रकट की। 'ललित-विस्तर' तथा गीता और शंकराचार्य की दार्शनिक रचनाओं का उन्होंने अध्ययन किया। 'ऋग्वेद' के सम्बन्ध में उन्होंने लिखा–'वेदों में उदात्त भावनाएँ निहित हैं।' भारत के अनेक लेखकों पर टालस्टॉय का गहरा प्रभाव पड़ा था। पं॰ जवाहर लाल नेहरू ने लिखा है–'टालस्टॉय उन लेखकों मे से हैं, जिनका नाम और जिनकी रचनाएँ भारत में सर्वाधिक प्रसिद्ध हैं।'

परवर्ती साहित्य पर प्रभाव

रूस के अन्य अनेक अध्येताओं ने वेदों का अध्ययन एवं मनन किया है, जिनमें मि.म. बोंगद्र लेविन का प्रमुख रूप से उल्लेख किया जा

सकता है। वैदिक साहित्य के बारे में उन्होंने अपना विचार व्यक्त करते हुए लिखा है–'वेद भारत के प्राचीन ग्रन्थ हैं, यद्यपि इनकी विषय-वस्तु बहुत व्यापक है और उस में समाविष्ट अंश भिन्न-भिन्न ऐतिहासिक कालों के हैं, तथापि प्राचीन परम्परा के अनुसार उन्हें अनेक समूहों में विभाजित किया जाता है। यथा–'ऋग्वेद' (ऋचा-संकलन), 'साम वेद' (मन्त्र-संकलन), 'यजुर्वेद' (स्तुति तथा यज्ञ-विधि-संकलन) और 'अथर्ववेद'(मन्त्र एवं जादूमन्त्र-संकलन)। इन में सब से प्राचीन 'ऋग्वेद' है, इस में विश्वोत्पत्ति तथा विवाह विषयक ऋचाओं सहित अनेक विषयों पर 1028 ऋचाएँ हैं। रूसी विद्वान् ने यह निष्कर्ष निकाला है कि वेदों में नाट्य-तत्त्व पाये जाते हैं, जिनका साहित्य के उत्तरवर्ती कालों में अधिक पूर्णता के साथ परिष्करण होता है। इस का एक अत्यन्त रोचक उदाहरण 'ऋग्वेद' का तथाकथित 'संवाद-स्तोत्र' है। इसके सम्बन्ध में यह कहा जाता है कि ये मात्र नहीं थे, वरन् नाट्य-प्रस्तुतियों के लिये रचे गये थे। 'ऋग्वेद' की कुछ कथाओं ने उत्तरवर्ती काल के लेखकों को नाट्य-रचनाओं के लिये सामग्री प्रदान की। उदाहरण के लिये महाकवि कालिदास ने अपने नाटक 'विक्रमोर्वशीय' का आधार पुरूरवा और उर्वशी क़े प्रेम की वैदिक कथा को बनाया है। इससे यह निष्कर्ष सहज में ही निकाला जा सकता है कि वैदिक सहित्य का भारत के परवर्ती साहित्य पर गहरा प्रभाव पड़ा था।

भारत-विद्या-सम्बन्धी अनुसंधान

भारत की विद्या के सम्बन्ध में अध्ययन और अनुसंधान करने वालों में रूसी भाषाविद् अकादमीशियन फोर्तुनातोव (सन् 1848-1914) का विशेष रूप से उल्लेख किया जा सकता है। मास्को विश्वविद्यालय की पढ़ाई पूरी करनें के बाद सन् 1872-73 में उन्होंने यूरोप के जाने-माने संस्कृतविदों ट्यूविंगन में रोथ, बर्लिन में बेबेर एवं पेरिस में बेर्गेन से शिक्षा पायी। मध्ययुगीन भाषाओं का भी उन्होंने अध्ययन किया। सन् 1875 में प्रकाशित उनका शोधकार्य 'सामवेद-आरण्यक-संहिता' के पाठ का प्रकाशन था, जिसके साथ रूसी-अनुवाद, टिप्पणियाँ, अनुसंधानकार्य

तथा यूरोपीय भाषाओं के तुलनात्मक व्याकरण की कुछ समस्याओं पर परिशिष्ट भी था। यूरोप में 'सामवेद' सदा उसके 'आरण्यकों' बिना छापा जाता था। इस प्रकार फोर्तुनातोव 'सामवेद' के आरण्यकों के प्रथम रूसी प्रकाशक थे। उनके इस ठोस एवं गहन अनुसंधान कार्य में वैदिक साहित्य का सिंहावलोकन तथा उसके इतिहास के कुछ प्रश्नों पर प्रकाश डाला गया था। विशेषत: यजुर्वेद के मन्त्रों में और यज्ञ-कृत्यों के बीच सह-सम्बन्ध के प्रश्न पर लेखक ने यह निष्कर्ष निकाला है कि यज्ञ-कृत्य सदा ही उच्चरित मन्त्रों से अधिक पुराने नहीं होते थे। उलटे कतिपय कृत्यों की व्याख्या वैदिक पाठों के आधार पर ही की जा सकती है। उन्होंने 'सामवेद' की टीकाओं और उसके भाष्यों की ओर विशेष ध्यान देते हुए इंगित किया है कि कुछ मामलों में 'सामवेद' के मन्त्र 'ऋग्वेद' के मन्त्रों से अधिक पुराने हैं। फोर्तुनातोव ने यह लिखा है–'वर्तमान समय में वैदिक ग्रन्थों के प्रकाशन का कार्यभार उस पाठ को प्रस्तुत करना है, जो वास्तव में और जहाँ तक हम पता लगा सकते हैं, प्राचीन युग में भी वह अस्तित्व में था।'

वैदिक समाज

एक अन्य रूसी भारतीय विद्याविद् अकादमीशियन ब्सेवोलोदमिल्लेर (1848-1913) भी पेजोव के शिष्य थे, जिन्होंने अपनी शिक्षा बर्लिन के बेबेर और ठ्यूबिंगन के रॉथ के निर्देशन में वेदों और 'अवेस्ता' का अध्ययन करते हुए जारी रखा। प्राग नामक नगर में काम कर रहे 'ऋग्वेद' के प्रसिद्ध विशेषज्ञ अल्फ्रेड लुडविग के साथ विशेषत: उन के घनिष्ठ सम्बन्ध थे। मिल्लेर का शोध-प्रबन्ध 'आर्य मिथक और प्राचीनतम संस्कृति के साथ उनका सम्बन्ध–एक रूपरेखा भाग–1' शीर्षक से सन् 1873 में प्रकाशित हुआ। इस ग्रन्थ की योजना व्यापक थी जिसमें न केवल वैदिक साहित्य और मिथकों पर, वरन् वैदिक समाज पर भी सामग्री थी। कुछ हदतक मिल्लेर का यह ग्रन्थ जर्मन विद्वान् हेनरिक जिमर की प्रसिद्ध पुस्तक प्राचीन भारतीय जीवन की पूर्वगामी थी। रूसी विद्वान् ने वैदिक पाठों के आधार पर आर्यों के सामाजिक जीवन, उनके

परिवार, शिल्प, शस्त्र-अस्त्र आदि का विवरण प्रस्तुत किया। वेदों में प्रतिबिम्बित अवधारणाओं पर उन्होंने यूनानी, रोमन और ईरानी मिथकों से तुलना की है। मिल्लेर के ग्रन्थ में कतिपय वैदिक श्लोकों का और उनकी विवेचना की गयी है। यह स्मरणीय है कि अनेक वर्षों तक मिल्लेर मास्को विश्वविद्यालय में संस्कृत पढ़ाते रहे।

ऋचाओं की विशेषता

एक अन्य रूसी भारतीय विद्याविद् दमीत्री ओव्स्मानिको-कुलिकाव्स्की (सन् 1853-1920) ने भी वैदिक साहित्य के क्षेत्र में कार्य किया है। उन्होंने ओदसा में इ. यागिच, पीटर्सबर्ग में प्रोफेसर मिनाएव तथा पेरिस में बेर्गेन से संस्कृत सीखी। उन्होंने 'अवेस्ता' का भी अध्ययन किया। वे खार्कोव विश्वविद्यालय में संस्कृत के अध्यापक भी थे। उन्होंने वैदिक साहित्य पर पुस्तकें लिखीं, यथा-'सोमपुष्प लाने वाले गरुड का वैदिक मिथक वाणी और उन्माद की अवधारणा के प्रसंग में', 'भारोपीय युग के सुरादेवोपासना पंथों के अध्ययन का प्रयास' और 'प्राचीन भारत में वैदिक युग में सोमदेव की उपासना ओदेस्सा' (सन् 1884)। अन्तिम पुस्तक में लेखक द्वारा वैदिक सोमदेव की ईरानी पंथों के अहोम (होम) और यूनानी डायोनिशस की उपासना से व्यापक तुलना की गयी है तथा मिथकों के अध्ययन में सौर और ऋतु-सम्बन्धी धाराओं के प्रमुख प्रतिनिधियों के विचारों की आलोचना की गयी है। कुलिकोव्स्की की मान्यता थी कि वैदिक ऋचाओं में वाणी अपनी लयबद्धताके कारण द्रव-सी प्रवाहित होती थी। लयबद्ध वाणी का आदिम मानव के मानस पर प्रबल प्रभाव पड़ता था और इस से उसकी चिन्तन और सृजन-शक्ति जाग्रत् होती थी। लेखक ने 'ऋग्वेद' की ऋचाओं के भाषा-वैज्ञानिक विश्लेषण की पुरातन भाषा और चिन्तन की विशिष्टताओं का पता लगाने की चेष्टा की थी। सन् 1887 में कुलिकोव्स्की ने एक अन्य पुस्तक 'वैदिक युग में हिन्दुओं की अग्निपूजा के इतिहास पर कुछ विचार' शीर्षक से प्रकाशित की। इसमें उन्होंने वेदों में अग्नि के तीन रूप निर्धारित किये-गृहपति, विशाम्पति और वैश्वानर। उनके विचार में यह

विभेदन केवल मिथकीय लक्षणों के अनुसार नहीं हुआ, वरन् इसका सामाजिक आधार था। गृहपति एक अलग परिवार के गृह का अग्नि देव था, विशाम्पति ग्राम एवं समुदाय का और वैश्वानर समुदायों के संघ का अग्नि देव था। पुस्तक का जो भाग तीन अग्नियों की पूजा को समर्पित है, उसका मुख्य निष्कर्ष यही है कि पंथों और धार्मिक अवधारणाओं का विकास आर्यों के नागरिक गठन के विकास के साथ-साथ ही हुआ। इस पुस्तक के दूसरे भाग में उन्होंने वैदिक साहित्य में अग्नि की उपमाओं की सूची दी है, जिसमें 800 उपमाएँ संकलित है। इसकी सहायता से वैदिक धर्म और साहित्य में अग्नि के महत्त्व कार्यों और लक्षणों का सही-सही पता लगाया जा सकता है। इस ग्रन्थ का फ्रांसीसी अनुवाद भी पेरिस से प्रकाशित हुआ है।

वैदिक भाषा का व्याकरण

कुलिकाव्स्की के शिष्य पावेल रित्तेर (सन् 1872-2939) ने खार्कोव विश्वविद्यालय के स्लाव-रूसी संकाय में शिक्षा प्राप्त की। उनकी प्रथम ऐतिहासिक कृति 'विष्णु को समर्पित ऋचाओं का अध्ययन' है। रित्तेर ने जर्मनी में 'ऋग्वेद' के प्रसिद्ध ज्ञाता कार्ल गेल्डनर से भी शिक्षा प्राप्त कर संस्कृत के अतिरिक्त पालि और बँगला-भाषा भी सीखी। उन्होंने ऋग्वेद से लेकर बीसवीं शताब्दी के बँगला कवियों की कृतियों का अनुवाद भी किया है। वर्तमान समय में रूसी महिला भारत-विद्याविद् त॰ येलिजारेन्कोवा वैदिक साहित्य पर कार्य कर रही हैं। उन्होंने वैदिक भाषा-'ऋग्वेद' की शैली और 'अथर्ववेद' के मन्त्रों आदि पर कई लेख प्रकाशित किये है। उन्होंने सन् 1982 में 'वैदिक भाषा का व्याकरण' लिखा है, जिसमें मन्त्रों की भाषा का सभी स्तरों पर एककालिक वर्णन किया गया है। इसमें वैदिक पाठों की शब्द तथा अर्थ-रचना का अध्ययन किया गया है। इस समय वे 'ऋग्वेद' का विस्तृत टीकासहित पूर्ण अनुवाद तैयार कर रही हैं। एक अन्य विद्वान् एर्मन की पुस्तक 'वैदिक साहित्य के इतिहास की रूपरेखा' में ऋग्वेद से उपनिषदों और वेदाङ्गों तक का सविस्तार सिंहावलोकन किया गया है। सेरेब्रयाकोव नामक एक अन्य

रूसी भारत-विद्याविद् ने 'प्राचीन भारतीय साहित्य की रूपरेखा' पुस्तक सन् 1971 में प्रकाशित करायी, जिसमें वैदिक युग से लेकर क्षेमेन्द्र और सोमदेव-जैसे मध्ययुगीन लेखकों तक के भारतीय साहित्य के इतिहास की परिघटनाओं का विवरण है।

इस प्रकार हम देखते हैं कि रूसी भारत-विद्याविद् कितने लगन, कठोर परिश्रम और गहन अध्ययन के साथ वेदों का चिन्तन-मनन कर रहे हैं। वे वेद में संनिहित ज्ञान के अथाह भण्डार की न केवल खोज कर उसका विश्लेषण ही कर रहे हैं, वरन् रूस में निवास करने वाली करोड़ों जनता को भी इससे सुपरिचित कराने का प्रयास कर रहे हैं, जो वेदों के बारे में बहुत कुछ जानने, समझने के लिये उत्सुक हैं। निःसंदेह यह भारत के प्राचीन ग्रन्थ वेद के प्रति रूसी जनता की गहरी आस्था, ज्ञान-पिपासा एवं अभिरुचि का द्योतक है।

वेदविद्या–विदेशों में

डॉ॰ श्रीराजेन्द्ररंजनजी चतुर्वेदी

शोपेन हावर, मैक्समूलर, हेर्नारंक जिमर, हर्मन ओल्डेनवर्ग, अल्फ्रेड हिलब्रांट, के.एफ. गेल्डनर, हरमैन लौमेस, हरमैन बरमर, हरमैन ग्रासमैन, अल्फ्रैड लुडविग, वाल्टरवुस्ट, स्कर्ट, पालड्यूसेन आदि जर्मन विद्वानों की सुदीर्घ परम्परा है, जिन्होंने वेदविद्या के अध्ययन की महत्ता प्रतिपादित की। सन् 1846 में मैक्समूलर ने आचार्य सायण के भाष्यसहित सम्पूर्ण ऋग्वेद-संहिता का सम्पादन कर उसे प्रकाशित किया था। इस दिशा में मैक्समूलर को प्रेरित करने वाले फ्रांसीसी विद्वान् थे यूजीन बर्नाफ।

रूडोल्फ फोन रॉथ की कृति 'वेदों के साहित्य और इतिहास के विषय में' मैक्समूलर से तीन वर्ष पहले ही आ चुकी थी। रॉथ के शिष्यों में कार्ल एफ गेल्डनर (सन् 1852-1929) ने ऋग्वेद का अनुवाद किया था। बाद में इसका अनुवाद अल्फ्रेड लुडविग (सन् 1832-1911) ने प्रकाशित कराया।

जर्मनी में सबसे पहले सामवेद का सम्पादन और अनुवाद किया गया था। थिओडेर बेन्फे (सन् 1809-1881) ने सन् 1848 में उनका प्रकाशन किया था। अल्ब्रेरल बेवर ने शुक्लयजुर्वेद का मूल पाठ (सन् 1852-1959 के बीच) प्रकाशित कराया था। लीओपोल्ड श्रोएडेर (सन् 1851-1920) ने सन् 1881-1886 में) मैत्रायणी-संहिता का सम्पादन किया। यूलियुस गिल (सन् 1840-1918) ने अथर्ववेद के सौ मन्त्रों का अनुवाद किया।

अल्फ्रेड हिलब्रांट (सन् 1853-1927) ने दो खण्डों में 'वैदिक-पुराण-कथा' नामक महत्त्वपूर्ण ग्रन्थ प्रकाशित किया। हर्मन ओल्डेनवर्ग

(1854-1920) ने वेदों के धर्म पर एक महत्त्वपूर्ण ग्रन्थ की रचना की थी और ऋग्वेद पर जो व्याख्यात्मक टिप्पणियाँ लिखीं, वैदिक अध्ययन के क्षेत्र में उन्हें महत्त्वपूर्ण माना जाता है। हेनरिक जिमर ने 'प्राचीन भारत में जीवन' नामक ग्रन्थ लिखा, जिसमें वैदिक भारत के सामाजिक तथा सांस्कृतिक पक्षों का चित्रण है।

मैक्समूलर वेदविद्या के अनुसंधान द्वारा भारतवर्ष के उस स्वरूप को पहचान सके थे, जिसके सम्बन्ध में उन्होंने लिखा है कि 'यदि मुझसे पूछा जाय कि सम्पूर्ण मानव-समाज में सबसे अधिक बौद्धिक विकास कहाँ हुआ? कहाँ सबसे बड़ी जटिल समस्याओं पर विचार हुआ? तो मैं भारतवर्ष की ओर संकेत करूँगा। यदि मुझसे यह पूछा जाय कि वह कौन-सा साहित्य है, जो हमारे आन्तरिक जीवन को पूर्ण और सार्वभौम बना सकता है तो मैं वैदिक साहित्य की ओर संकेत करूँगा।' हेनरिक जिमरन ने (सन् 1879 में) 'ऐंसियेंट लाइफ–द कल्चर ऑफ द वैदिक आर्यन्स' प्रकाशित किया पालड्यूसेन ने सन् 1907 में 'द सीक्रेट टीचिंग ऑफ द वेद' और सन् 1883 में 'द सिस्टम ऑफ वेद' प्रकाशित किया था।

ओवस्यानिको कुलिकोव्स्की एक रूसी विद्वान् थे, जिन्होंने (सन् 1884) सोम-उपासना पर कार्य किया था। वे पहले रूसी विद्वान् थे, जिन्होंने वेद के मिथकों एवं दर्शनशास्त्र का अध्ययन किया और भारतीय सभ्यता के विकास का एकल सिद्धान्त प्रतिपादित किया। उन्होंने पी-एच्. डी. के लिये 'वेदकालीन भारत में अग्निपूजा' विषय पर अनुसंधान किया, वैदिक अनुष्ठानों और अन्य जातियों के अनुष्ठान में अनेक समानताओं का उल्लेख किया तथा भारतीय एवं यूरोपीय जातियों की संस्कृतियों के मूल उद्गमों को खोजा।

वैदिक उपाख्यानों पर रूसी विद्वान् ब्लादीमिर तोपोरोव की कृति, ग्रिगोरी इलिन की वैदिक संस्कृति के भौतिक आधारों की खोज और ग्रिगोरी वोन्गार्ड लेविन की वैदिक दर्शन-विषयक कृतियाँ उच्च अकादमिक स्वर की हैं। लेनिनग्राद राज्यविश्वविद्यालय के प्रोफेसर ब्लादीमिर एमनिने

'वैदिक साहित्य के इतिहास-सम्बन्धी निबन्ध' नामक कृति प्रकाशित की है। पुस्तक के प्रारम्भ में वे लिखते हैं कि भारत में अतीत और वर्तमान के अटूट सम्बन्ध तथा इसकी प्राचीन संस्कृति के विचार आदर्श जनता की चेतना में आज भी जीवित हैं और समाज के आत्मिक जीवन को प्रभावित करते हैं। ब्लादीमिर तिखोमिरोव ने 'सुनो पृथ्वी, सुनो आकाश' नामक कृति में ऋग्वेद और अथर्ववेद के पद्यों का रूसी भाषा में अनुवाद किया है।

तात्याना येलिजारेन्कोवा ने रूसी भाषा में ऋग्वेद का सम्पादन-प्रकाशन किया है। वे ऋग्वेद के मिथक शास्त्र एवं वरुण आदि देवी-देवताओं की छवि पर अनेक निबन्ध प्रकाशित करा चुकी हैं। येलिजारेन्कोवा द्वारा प्रकाशित ऋग्वेद के अनुवाद का पहला खण्ड मास्को तथा लेनिनग्राद में हाथों-हाथ बिक गया था, उसकी चालीस हजार प्रतियाँ छापी गयी थीं।

इसी भारी माँग के कारणों पर प्रकाश डालते हुए येलिजारेन्कोवा ने कहा कि 'हमें वैदिक साहित्य की आवश्यकता इसलिये है कि उसका हमारे जनगण के इतिहास से सम्बन्ध है।' उन्होंने काला सागर क्षेत्र-स्थित स्थानों और नदियों के नामों में, काकेशस से प्राप्त रथों के आलेखों में तथा मध्य एशिया के पवित्र पात्रों में वैदिक काल के अवशेष चिह्नित किये हैं। रूसी पुरातत्त्वविज्ञानी इस आशा से वैदिक पाठों का अध्ययन कर रहे हैं कि उनके सहारे वे धरती में समायी हुई प्राचीन सभ्यता के इंडोआर्यन मिथक शास्त्रीय एवं आनुष्ठानिक पैटर्न को खोज पाने में सफल हों। डॉ॰ वासिल्कोव के अनुसार 'ऋग्वेद वास्तव में भारतीय संस्कृति की महान् शुरुआत है, इति वृत्तात्मक दृष्टि से इसका प्राचीनतम स्मारक है, जिसमें धर्म एवं दर्शनशास्त्र के क्षेत्र में विकास के अपेक्षाकृत ऊँचे चरण का तथा आध्यात्मिक पराकाष्ठा का उल्लेख मिलता है। इसके साथ ही इसमें स्लावजन के साथ-साथ सेल्ट, ग्रीक, जर्मन तथा अन्य इंडोयूरोपीय जातियों की संस्कृति की प्राचीन आधार-शिलाओं के साथ सादृश्य भी दिखायी पड़ता है।'

Vedic Studies in U. S. A.

Dr. Shashi Tiwari

United States of America provides many prestigious and prominent institutions and Universities for education and learning to the present world. The Universities having the departments named- South and Southeast Asian Studies, South Asian Languages and Civilizations, Languages and Cultures of Asia, South Asia Regional Studies, Asian Studies, Religious Studies, Southern Asia Department generally teach Indian Studies, Indian religions and Indian Philosophy which may include Vedic learning and Vedic studies to some extent. Some known Universities of USA with such departments are University of California at Berkeley, University of Chicago, University of Pennsylvania, University of Texas at Austin, University of Virginia, University of Wisconsin at Madison, Indiana University at Bloomington, Yale University at Connecticut, Harvard University, University of Massachusetts at Dartmouth, Ohio State University at Columbus, University of South Carolina at Columbia, University of California at Santa Barbara etc. These Universities had long traditions of Sanskrit Studies. Here students from different parts of world can get admission for higher studies in various multidisciplinary programs. Facutly members of these departments are engaged in writing and research along with their usual teaching work and guiding research. Besides this a host of institutions employ

in their departments of religious studies persons, who could offer insiructions in Sanskrit or in Indian studies.

Here an attempt has been made to give a brief account of some known institutions and scholars working in USA especially in the field of Vedic learning, Vedic research and Vedic Studies during present times.

In USA there are number of Maharishi Vedic Universities and Maharishi Vedic Schools. They are founded by Maharishi Mahesh Yogi in different parts of America and also some other countries of the world. Maharishi Yogi is widely regarded as the foremost scientist in the field of consciousness. He has completely restored the thousands of years-old scattered Vedic Literature for the total significance of its theory and practice, and has organized it in the form of a complete science of consciousness. Maharishi's Vedic Science and Technology unfolds the potential of Natural Law in human conciousness as the basis of improving all areas of life. The Transcendental Meditation program, the subjective technology of Maharishi's Vedic Science and Technology, is the most widely practiced and extensively researched program of self-development in the world. The students of Maharishi Vedic University come to know the unity of Natural Law in the field of Transcendental Consciousness, the diversity of Natural Law, as expressed in the infinite range of all disciplines and fields of life; and the ultimate integration of unity and diversity in the student's own awareness. Maharishi's Vedic Science explains how this process of education, which follows the natural evolutionary process, is the key to gaining increasing command over the totality of Natural Law.

The American Institute of Vedic Studies in New Mexico an eduational center providing a broad range of training programs, resources and publications. The Institute teaches various aspects of Vedic Science, Particularly Ayurveda (Vedic medicine), Vedic astrology (Jyotish) and Yoga (emphasizing Yoga Therapy). It also provides in depth teachings on Veda, Vedanta and Tantra. Identifying the Vedas with the brader system of Hindu Dharma, the institute is engaged in several projects in the greater field of Hindu studies. This Vedic Institute is recognized internationally as an important center of Vedic learning with students all over the world, including schools in Europe and India. Founded and directed by Dr. David Frawley (Pandit Vamadeva Shastri), it serves as a vehicle for his work, offering courses to go along with his many published writings. It is most noted for its distance learning programs (correspondence courses) but has deeper levels of training as well. The main building of the Institute is a retreat center in the Sangre De Cristo Mountains of New Mexico, located about 8000 feet near the National forest, about five miles north of the Plaza of Santa Fe, New Mexico, USA.

Dr. David Frswley founded the **Vedic Research Center** in 1980 a vehicle for his work on the Vedas that he had pursuing since 1970. It was based on a vision of the Vedas as the foundation of Cosmic and Self-knowledge relevant to all living beings. In 1988, Dr. Frawely expanded the center into the **American Institute of Vedic Studies** to promote special programs in Ayurveda (Vedic medicine) and Jyotish (Vedic Astrology), perhaps the two most practical aspects of Vedic Science. In 2005, it introduced as additional Yoga and

Ayurveda program. The Institute does offer special on site training programs. These follow the Indian *gurukula* model of students visiting and studying with Dr. Frawley on a one- to-one basis or as part of small classes. The Institute maintains contact with many important scholars and teachers in various Vedic fields including Subash Kak, Atreya Smith, Dr. Marc Halpern, N S Rajaram, Dr. K S Charak, Dr. Dinesh Sharma, Dr. Sunil Joshi, Dr. Sunil Joshi, Dr. Subhash Ranade, Sandra Kozak, Georg Feuerstein, Chakrapani Ullal, Dennis Harness, Andrew Foss, Stephen Knap, Frank Morales and many others.

The Hindu University of America situated in Orlando, USA is ideologically committed for the promotion of *Sanatana* Dharma values which are also known as the *'Veda- dharma'*. The University promotes the cause of Vedic studies in US through its masters and doctoral on Hinduism, Hindu philosophies, Yoga, Yoga philosophy and meditation. The Upaveda and Vedanga traditions are promoted through the Ayurveda, Jyotish, and Sanskrit language programs. The Ramayana and Gita studies are also provided. The University organizes several local programs on Vedic studies and research-awareness directly or in collaboration with other institutions time to time. The Hindu University has a Master of *Paurohitya* program which provides training in the Vedic *Karma-kanda* and Samskara related issues. In the coming years of 2008, there is a proposal that this University would host the WAVES, 2008 conference at its Orlando.

World Association for Vedic Studies, (WAVES) a multidisciplinary academic society is working in USA in the field of Vedic research and studies is working in USA in the

field of Vedic research and studies for the last ten years. WAVES is a multidisciplinary society. It is a forum for all scholarly activities and views on any area of Vedic Studies variously called as Indian Studies, South Asian Studies or indology. WAVES is not confined to study related to Vedas alone or India alone. It encompasses all applies to traditions commonly called Vedic, open for membership and for scholarly participation to all persons irrespective of their color, creed, ethnicity, country of origin or any kind of persuasion. It is an organization of academics, and of those interested in academics, and those interested in academics, in all different areas of Indian and Vedic studies. WAVES was founded in the concluding session on October 6, 1996 of the International Conference on 'Indus Sarasvati Age and Ancient India' held in Atlanta, October 4-6, 1996 under Professor Bhu Dev Sharma as the session chair and Professor Subhash Kak as the session recorder. WAVES has published Proceedings of its three International Conferences:

Revisiting Indus Sarasvati Civilization: Edited by Drs. Bhu Dev Sharma and Nabarun Ghose. It contains 46 scholarly articles on Indus Sarasvati Civilization, on Vedas, on Ancient Women, Historical Perspectives etc.

New perspectives on Vedic & Ancient Indian Civilization: Edited by Professor Bhu Dev Sharma. It contains 41 papers on Archaeology and Ancient History, Vedic Literature, Vedic Linguistics, Vedic Mathematics, Vedic Science & Technology etc.

Contemporary Views on Vedic Civilization: Edited by Professor Bhu Dev Sharma. It contains proceedings of the 2002

International Conference, held at Stevens Institute of Technology, Hoboken, NJ, USA. Thus this organization is sincerely working for the cause of Vedic Studies and Indian heritage.

The 18 volume Encyclopedia of Hinduism is a major project undergoing presently in USA. It is being prepared as a standard reference work of authentic and up-to-date knowledge and information on Hindu tradition and culture. There is a treasure house of worldly and spiritual wisdom, metaphysical knowledge and practical guidance in the art of life in the Hindu tradition. Today Ayurveda, Yoga, meditation, astronomy, astrology, vegetarianism, the doctrines of Karma and reincarnation, and spiritual discipline have been of continuous interest to and much sought after by peoples cutting across all national and religious barriers. These things are precious not only to the Hindu community, but wider society and humanity. An encyclopedia of Hinduism is needed to provide an authentic, objective, scholarly and critical presentation of Hinduism in one place for easy accessibility for all concerned. Few major objectives of the Encyclopedia of Hinduism narrated in its website are to communicate the self understanding of the Hindus about their tradition as a rich variety of spiritual disciplines, schools of thought, and a family of religious sects; to delineate several millennia of the history of the Hindus and to explain the concepts in the tradition.; to bring out the spiritual significance of rites, ceremonies, festivals, sacraments and customs; and to record the attempts and the results of the search for inner and outer truth in the Hindu tradition. The project of Encyclopedia of Hinduism is sponsored by the India Heritage

Research Foundation by Swamy Chidanand Saraswati. The Foundation is an educational, cultural and philanthropic organization, An Editorial committee of illustrious scholars and an International Advisory Editorial Board comprised of distinguished academicians is supervising the compilation of the overall project which is going on in the guidance of its Chief Editor, Dr. K. L. Seshagiri Rao at University of South Carolina, Columbia, SC, USA.

There are few other organizations working independently for the cause of Vedic Studies, Yoga, Meditation etc in United States of America. One such institute is **Swamahiman** situated in Santa Babra, CA under the blessing of Swami Vidyadhishananda Girl. It is mainly teaching spiritual traditions of Vedic heritage through lectures. **Arsha Vidya Gurukulam** at Saylorsburg, Pennsylvania, USA founded by Sri Swami Dayananda is also known centre for teaching Vedic philosophy in traditional way.

Academic works of some distinguished scholars working in USA are worth mentioning to know the general nature of Vedic studies there. **Dr. Subhash Kak**, Professor of Electrical Engineering & Professor of Asian Studies and Cognitive Science, Louisiana State University, Baton Rough, USA is engaged in Vedic and Indian Studies from many years and has published a number of books and articles related to Vedas, Vedic Sciences, Vedic Astronomy, Vedic Sacrifice and Vedic Mythology and Vedic Culture and also on some important aspects of *Ancient Indian scriptures. Patanjali and Cognitive Science, Vitasta, 1987; The Astronomical Code of the Rigveda, Munshiram Manoharlal, Delhi, 2000; The Gods Within: Mind*

Consciousness and the Vedic Tradition. Munshiram Manoharlal, New Delhi, 2002; *The Aśvamedha: The Rite and its Logic*, Motial Banarsidass, Delhi, 2002 and *The Prajna Sutra*, Louisiana State University, Baton Rouge, 2003 are some of his important works on Vedic Studies.

Dr. K. L. Seshagiri Rao is Professor Emeritus in the Department of Religious Studies, University of Virgina, USA where he has worked for nearly 25 years as full professor from 1971-1995. Dr. Rao has received both a Fulbright Grant and a Fellowship of the Center for the Study of World Religious (Harvard University), where he completed his doctoral program. He is the author of several books; *The Concept of Sraddha (Faith) in Early Sanskrit Literature; Mahatma Gandhi and C.F. Andrews; A study in Hindu-Christian Dialogue; Mahatma Gandhi and Comparative Religion; The Concept of Love in world Religions; World Religions and Huan Responsibility: A Gandhian Perspective*. He has also worked as visiting Professor at the University of California, Santa Barbara, CA, and Washington and Lee University, Lexington, VA. Presently he is also working as the Chief Editor of *Encyclopedia of Hinduism*.

Dr. Hope K. Fitz, Professor of Philosophy, Eastern Connecticut State University, USA is a comparative philosopher by education, teaching, research, publications and academic activities. Her Asian areas of research and publication have always been the major traditions of South Asia, namely, Hinduism, Jainism and Buddhism. Her book, *Intuition: Its Nature and Uses in Human Experience*, is in its second printing. She is presently writing the first of our volumes having to do

with *Ahimsa: a Way of Life* (Basically, as the term was used by Gandhi, *Ahimsa* means non-harm and compassion). Three of the books on *Ahimsa* will be written as scholarly works dedicated to the history and development of *Ahimsa* within the Hindu, Jain and Buddhist traditions, respectively. However, the first book, *Ahimsa: a Path of Peace* will be written for lay people and even for some mature young people. Dr. Fitz has numerous articles published in scholarly journals. These articles include both western and un-western topics.

Dr. David Frawley (Pandit Vamadeva Shastri) is one of the few westerners recognized in India as a Vedacharya or teacher of Vedic wisdom. He carries many special Vedic ways of knowledge (vidyas), which he passes on to students in India and in the West. In India, he is recognized not only as *Vedacharya* (Vedic teacher), but also as a *Vaidya* (Ayurvedic doctor), Jyotishi (Vedic astrologer), Puranic (Vedic historian) and Yogi. In America he is more known as a teacher and practitioner of Ayurvedic medicine and Vedic Jyotish and has done pioneering work on both these subjects. Dr. Frawley presents authentic Vedic knowledge in the Western world and in a lucid presentation recognized by the tradition itself. He has worked extensively teaching, writing, lecturing, conducting research and helping establish schools and associations in related Vedic fields over the last thirty years. He has studied and traveled and widely gathering knowledge, working with various Vedic teachers and groups in a non-sectarian manner. He sees his role as helping to revive Vedic knowledge in an interdisciplinary approach for the planetary age. He sees himself as a teacher and translator to help empower people to

use Vedic system to enhance their lives and aid in their own Self-realization. He sees Vedic wisdom as a tool for liberation of the spirit, not as a dogma to bind people or to take power over them. Though Dr. D. Frawley has worked in several different fields, especially related to Ayurveda, Astronomy, Yoga and Vedas, he has endeavored to approach each of these with a great deal of specificity and precision. Dr. Frawley has taught at Yoga and spiritual enters in the United States over the past fifteen years. These include the Shivananda Ashram, Arsha Vidya Gurukulam, Yogaville, the Himalayan Institute, Ananda, Kripalu, CSA, Unity in Yoga, International Yoga Studies, the American Yoga College, the Yoga Journal Conference, the Southeast Yoga Conferences, and the Southwest Yoga Conferences.

Dr. D. Frawley's Vedic studies have included the early Upanishads, followed by the RigVeda, Yajur Veda and Atharva Veda, and in recent years several Brahmanas and Aranyakas as well, which he has gone over in the original Sanskrit. He has made special studies f the Rg Vedic hymns, particularly those of Vishvamitra, Parashara, Dirghatamas and Vamadeva. He has also worked specially with the Shukla Yajur Veda, Shatapatha Brahmana, Taittriya Brahmana, Brihadaranyaka, Chandogya and Taittriya.

Dr. D. Frawley is working n revising Ancient Indian history and is writing on contemporary issues related to Hindu (*Sanatana*) Dharma from last many years. After seeing how badly the spiritual meaning of the Vedas had been misinterpreted by modern scholars, Dr. Frawley could easily see how the historical side of the Vedas had similarly been

distorted. This led him to a revision of ancient history in light of such knowledge. His work revising the history of ancient India has received wide acclaim and brought him into contact with major archeologists and historians. His book on India, Gods, Sages and Kings (1991) was one of the firsts to propose a new model of history for ancient India which many subsequent scholars and archeologists have followed. A shorter version of this many subsequent *Myth of the Aryan Invasion* (1994, 2001) has been one of the most popular books on the subject available on the internet. Along with Georg Feuerstein and Subhash Kak, he wrote *In Search of the Cradle of Civilization* (1995) and along with N.S. Rajaram he wrote *Vedic Aryans and the Origins of Civilization* (1994). His most recent book in the field, Rig Veda and the History of India (2001) takes this work yet further, setting forth a reconstruction of the ancient India in a Vedic light. Quotes from Dr. Frawley's books on ancient India and an interview with him were featured in Grahman Hancock's *Underworld, Flooded Kingdoms of Ice Age* book and television series (for British television and the Discovery Channel). He has translated and interpreted few prime hymns of the Vedas by the title Wisdom of *Ancient Seers: Mantras of the Rigveda* (1993). Currently Dr. Frawley is also looking into connections between ancient Europe and India, including those between Celtic-Druidic and Vedic-Rishi traditions. His research shows how the ancient Europeans are an offshoot of the Vedic culture and originally had similar Yogic traditions.

Dr. D Frawley has written articles and several books on contemporary issues of India, particularly the challenges to

Hinduism and Yogic culture posed by modern civilization. This examination of Hindu Dharma began with his book *from the River of Heaven: Hindu and Vedic Knowledge for the Modern Age* (1991). Additional titles addressing more contemporary issues published through Voice of Indian in Delhi like *Arise Arjuna (1995), Awaken Bharata (1998) and Hinduism and the Clash of Civilizations (*2001) offer a helpful alternative to the media view of India and Hindu religion, countering academic and leftist distortions and media stereotypes. This has given him the reputation in India as one foremost Hindu writers today. His book *Hinduism*: the *Eternal Tradition* (1995) has been widely used by Hindu groups and temples. He has been invited to speak on Hindu Dharma at conferences at the United Nation is New York and at UNESCO conferences in India in New York at UNESCO conferences in India, as well as at universities, temples and cultural in North America, Europe and India *Ayurvedic Astrology*: *Self-healing through the Stars; Neti: Healing Secrets of Yoga and Ayurveda; and Yoga and the Sacred Fire: Self-Realization and Planetary Transformation,* published from Lotus press are names of some of his latest books.

Dr. Ram Karan Sharma is teaching in USA for last ten years as a visiting Professor in various Universities. He worked 'on 'Ayurveda Rejuvenative Healthcare' with a grant from Fordham University. He taught Panini and Brahmasutras in the department of Middle East languages, Columbia University of New York City in 1998. Apart from many lectures on Ayurveda, Mahabharata and Panini, Upanishada, Kavya etc he started teaching almost every year in the

department of SE languages, University of California, Berkeley since 1999 besides lecturing on the various disciplines of Sanskrit and Vedic Literature in Ananda Ashram, Monroe, NY and Brahmananda Ashram, SFO. He feels that in that country some people have an immense thirst for ancient Indian knowledge.

Dr. Robert P. Goldman, Ph.D. from University of Pennsylvania (Oriental Studies) is a Professor of Sanskrit in the University of California at Berkeley. His areas of scholarly include Sanskrit literature theory, Indian Epic Studies, and psychoanalytically oriented cultural studies. He has published widely in these areas, authoring several books and dozens of scholarly articles. He is perhaps best known for his work as the Director, General Editor, and a principal translator of a massive and fully annotated translation of the critical edition of the Valmiki Ramyana. His work has been recognized by several awards and fellowship including election as a Fellow of the American Academy of Arts and Science .

Dr. Sally J. Sutherland Goldman, PH. D from University of California (Sanskrit) teaches Sanskrit at all levels as well as Buddhist Sanskrit, *Pali, and Prakrit* at the University of California at Berkeley. She is co-author of *The Devavanipravesika: An Introduction to Sanskrit Language*. She is Associate Editor of the Valmiki Ramayana Translation Project. Her areas of interest are women'' epic and classical Sanskrit literature, Vyakarana and Veda.

George L. Hart, Ph.D, From Harvard University (Sanskrit and Indian Studies) is Professor and holder of the Chair in Tamil Studies. He has written extensively on Tamil,

its relationship to classical Sanskrit, and South Indian religion and culture. He has taught all areas of Tamil Literature as well as courses on Indian Civilization, Indian literature, and Ancient Indian religion.

Finally, this brief survey shows that the Vedic study is a well-liked subject in the field of knowledge and education in USA. This analysis, done mainly on the basis of respective websites, highlights certain significant conclusions. These Vedic studies in USA have two prominent sides. Firstly, they give an idea about the deep research oriented attitude of scholars towards certain Vedic texts and their specific aspects. Especially the questions related to historicity Vedas and origin of Vedic civilization are attracting the attention of scholars there attention of scholars there. Secondly, these studies reveal and expose that general people are taking interest particularly in the practical aspects of Vedic wisdom which are regarded and proved useful for the purpose of Physical health and mental peace of human beings. Thus, Vedic studies in USA may be considered quite relevant to the academic as well as whole of humanity.

उत्तर प्रदेश में वेदानुशीलन

प्रो॰ श्रीकिशोर मिश्र

वेद के अध्ययन-अध्यापन के सन्दर्भ में भारत के उत्तर क्षेत्र का विशिष्ट स्थान है। उत्तर भारत की वर्तमान प्रादेशिक भौगोलिक स्थिति के अनुसार उत्तर प्रदेश का अत्यन्त प्राचीनकाल से वेदिक-संस्कृति के प्रसार का केन्द्र रहा है। शतपथ ब्राह्मण में काशी तथा कोसल क्षेत्रों का संकेत है तथा इसका केन्द्रीय बिन्दु काशी है।

काशी का उल्लेख अथर्ववेद (पै.सं. 5/22/14), बृहदारण्यक उपनिषद् आदि में प्राप्त होने के कारण यह स्पष्ट है कि वैदिक-अध्ययन में काशी का प्रमुख स्थान है। पौराणिक उल्लेखों से भी यह ज्ञात होता है कि महर्षि सान्दीपनि ने काशी से उज्जयिनी जाकर आश्रम स्थापित किया तथा श्रीकृष्ण जैसे परात्पर तत्त्ववेत्ता जगद्गुरु को वेदों का अध्यापन किया। अत्यन्त प्राचीन काल से ही काशी की वेदानुशीलन की परम्परा का प्रभाव सम्पूर्ण उत्तर प्रदेश में दृष्टिगोचर होता है।

काशी में सोलहवीं शताब्दी में महीधराचार्य द्वारा प्रणीत माध्यन्दिनीय संहिता का वेददीप भाष्य, कात्यायन शुल्बसूत्र भाष्य, महिदास का सर्वानुक्रमणी भाष्य; सत्रहवीं शताब्दी में कमलाकर भट्ट द्वारा प्रणीत सोमप्रयोग, रामचन्द्र की आधान पद्धति, तदनन्तर अनन्तदेव के अग्निहोत्र, आग्रयण, चातुर्मास्य, नक्षत्रसत्र आदि श्रौतप्रयोगों के ग्रन्थ काशी की अविच्छिन्न वेदानुशीलन की परम्परा के निदर्शन हैं। इसी परम्परा के अन्तर्गत स्वामी श्री हरिहरानन्द सरस्वती करपात्री जी महाराज द्वारा प्रणीत माध्यन्दिनीय संहिता का वेदार्थपरिजात भाष्य, बीसवीं शताब्दी में काशी के वेदानुशीलन का विशिष्ट अवदान है। काशी की वेदाध्ययन-अनुशीलन

परम्परा में दीक्षित होकर स्वामी गंगेश्वरानन्द जी का यजुर्वेद समन्वय भाष्य तथा अथर्ववेद भाष्य, स्वामी भगवदाचार्य जी के यजुर्वेद-सामवेद संहिताभाष्य, उपनिषद् भाष्य, स्वामी महेश्वरानन्द जी के ऋग्यजुःसामाथर्व-संहितोपनिषद् भाष्य तथा डॉ॰ सम्पूर्णानन्द जी के व्रात्यसूक्त भाष्य आदि महनीय ग्रन्थों का प्रणयन बीसवीं शताब्दी में हुआ है।

उत्तर प्रदेश में वेदानुशीलन की तीन धाराएँ प्रवाहित हैं। इनमें प्रथमतः वेदोच्चारण-परम्परा का संरक्षण, अध्ययन तथा प्रयोगानुष्ठान है। इसके अन्तर्गत अनेक विद्यालयों के गुरुकुलपद्धति से बालकों को वेदाध्ययन की व्यवस्था है। इसके अनन्तर पारम्परिक शास्त्रीय दृष्टिकोण से वेदभाष्य तथा षडंग वाङ्मय के अध्ययनाध्यापन तथा अनुशीलन की विधि संस्कृत विश्वविद्यालय तथा संस्कृत महाविद्यालयों में प्रवर्तित है। तृतीय धारा आधुनिक पाश्चात्त्य तथा पौरस्त्य वेदानुशीलन के तुलनात्मक अध्ययन तथा समीक्षात्मक अनुसन्धान के द्वारा प्रदेश के अन्य विश्वविद्यालयों में प्रचलित है। इन तीनों विधाओं की संरक्षा में निरत संस्थाओं का विवरण प्रस्तुत है।

काशिराजकीय संस्कृत पाठशाला (बनारस संस्कृत कालेज)

संस्कृत तथा वेदानुशीलन के इतिहास में 28 अक्टूबर 1791 ई॰ (वि॰सं॰ 1848) का दिनांक स्वर्णाक्षरों में गणनीय है क्योंकि सम्भवतः सर्वप्रथम राजकीय दृष्टि से वेदादिशास्त्रों के अनुशीलन के लिए इस दिन वाराणसी में संस्कृत कालेज की औपचारिक स्थापना जोनाथन डंकन द्वारा की गयी थी। इस पाठशाला के प्रारम्भ से ही वेद के अध्यापन की व्यवस्था थी जिसके लिये निम्नलिखित विद्वानों ने अपना योगदान किया—

पं॰ रामचन्द्र तारा, पं॰ वैद्यनाथ (ऋग्वेद), पं॰ जयराम भट्ट (यजुर्वेद), पं॰ मार्कण्डेय शुक्ल (सामवेद), पं॰ बाबूराम भट्ट (अथर्ववेद), पं॰ गोपालभट्ट (सामवेद) आदि।

इस पाठशाला के अध्यक्ष जान म्यूर के वैदिक मूलपाठांश, आर. टी.एच. ग्रीफिथ के वेदानुवाद, श्री थीबो का बोधायन शुल्बसूत्र का अनुवाद आदि कार्य पाश्चात्य मनीषियों द्वारा उत्तरप्रदेश को वेदानुशीलन से समृद्ध करता है। कालेज के भारतीय अध्यक्षों में म.म. पं॰ गोपीनाथ कविराज की कृति वेदस्वरूपजिज्ञासा, डॉ॰ मंगलदेव शास्त्री द्वारा ऋक्प्रातिशाख्य, उपनिदान-सूत्र आदि का प्रकाशन गवर्नमेण्ट संस्कृत कालेज की वेदानुशीलन की अक्षुण्ण परम्परा को द्योतित करता है।

वाराणसेय सम्पूर्णानन्द संस्कृत विश्वविद्यालय

भारतीय वाङ्मय के आद्य स्रोत वेदों के सांगोंपांग अध्ययन-अध्यापन हेतु सन् 1921 में काशी स्थित गवर्नमेण्ट संस्कृत कालेज में वेदाध्यापन हेतु पद का पुनः सृजन कर वेद के मूर्धन्य मनीषी पं॰ विजय चन्द्र चतुर्वेदी को अलंकृत किया गया। सन् 1924 से वेदविषयक परीक्षापद्धति का क्रम आरम्भ हुआ। सन् 1929 में पं॰ विजयचन्द्र चतुर्वेदी के असामयिक निधन से रिक्त वेद विषय में प्राध्यापक पद पर दिनांक 20 सितम्बर 1929 को वेदविद्या के सार्वभौम मनीषी महामहिमोपाध्याय पं॰ भगवत्प्रसाद मिश्र जी प्रतिष्ठित हुए। सन् 1956 में पारित अधिनियम के अनुक्रम में 22 मार्च 1958 को संस्कृत कालेज के वाराणसेय संस्कृत विश्वविद्यालय रूप में परिणत होने के साथ प्रथम कुलपति डॉ॰ आदित्यनाथ झा तथा तत्कालीन वेदविभागाध्यक्ष पं॰ भगवत्प्रसाद मिश्र के सत्प्रयास से विश्वविद्यालय परिसर में पृथक् वेदभवन, स्मार्त यज्ञमण्डप तथा श्रौतविहार का निर्माण हुआ। 1956 में ऋग्वेद, शुक्लयजुर्वेद और सामवेद में स्वीकृत हुए अध्यापक के पदों पर सन् 1959 में निम्नांकित विद्वान् नियुक्त हुए–

1. पं॰ विन्ध्येश्वरी प्रसाद त्रिपाठी – शुक्लयजुर्वेद
2. पं॰ श्रीकृष्णदेव – ऋग्वेद
3. पं॰ सूर्यकान्त मिश्र – सामवेद

सन् 1962 से 1966 तक का कार्यकाल विभागीय इतिहास में महत्त्वपूर्ण है। इस अवधि में कुलपति पं॰ सुरतिनारायणमणि त्रिपाठी के

प्रयास से तत्कालीन वेदविभागाध्यक्ष पं० भगवत्प्रसाद मिश्र जी के निर्देशन में वेदविभाग द्वारा अखिल भारतीय सर्ववेद शाखास्वाध्याय समारोह का आरम्भ सन् 1962 में हुआ। सन् 1963 में यह आयोजन दि० 12.12.63 से 14.12.63 तक त्रिदिवसीय रूप में सफलतापूर्वक सम्पन्न हुआ। इस सम्मेलन के तीनों दिवसों में उत्तरप्रदेश के राज्यपाल महामहिम श्रीविश्वनाथ दाश, बिहार के राज्यपाल महामहिम श्री अनन्त शयनम आयंगार, काशीनरेश श्री विभूतिनारायण सिंह, महामनीषी स्वामी करपात्री जी महाराज, पं० क्षेत्रेशचन्द्र चट्टोपाध्याय, पण्डितराज राजेश्वरशास्त्री द्रविड जैसे महापुरुषों ने अपनी उपस्थिति से सम्मेलन को अलंकृत किया। सन् 1964 में पुनः 22-24 दिसम्बर की अवधि में इस समारोह का प्रभावपूर्ण आयोजन हुआ। इसी काल में विश्वविद्यालय परिसर में श्रौत-स्मार्त यागप्रयोग के प्रायोगिक परिचायन एवं राष्ट्राभ्युदय की कामना से अग्निहोत्र विभाग की स्थापना हुई जिसमें पं० 'भगवत्प्रसाद मिश्र जी ने अग्न्याधान ग्रहण कर जीवनपर्यन्त अग्निहोत्र धारण किया। 1966 वर्ष में इस विभाग में अथर्ववेद में अध्यापक पद का सृजन हुआ तथा डॉ० मनोहरलाल द्विवेदी इस पद पर नियुक्त हुए।

दिनांक 23 सितम्बर, 1967 को विद्वत्तिलक डॉ० गोपाल चन्द्र मिश्र जी वेदविभाग के अध्यक्ष पद पर आसीन हुए। उनके कार्यकाल में इस विभाग में सर्वतोमुखी प्रगति हुई। सन् 1968 में इस विश्वविद्यालय में आयोजित 24वें अखिल भारतीय प्राच्यविद्या सम्मेलन के अवसर पर वेदविभाग द्वारा वैदिक प्रदर्शिनी का अभूतपूर्व आयोजन किया गया। वैदिक उपकरणों और क्रियाविधियों के संरक्षण एवं परिचायन के महत्त्व को दृष्टिगत रखते हुए मनीषी कुलपति डॉ० गौरीनाथ शास्त्री जी के महनीय सहयोग से सन् 1968 में वेदभवन में वैदिक संग्रहालय की स्थापना हुई। सन् 1971 में वेदविभागाध्यक्ष डॉ० गोपालचन्द्र मिश्र जी के प्रयास से वेदवाङ्मयविग्रह भगवान् वेद की प्रतिष्ठापना स्वामी गंगेश्वरानन्द जी महाराज उदासीन के करकमलों से वैदिक संग्रहालय कक्ष में हुई। विश्वविद्यालय अनुदान आयोग, नई दिल्ली की पर्यवेक्षण समिति ने

वेदविभाग के लिए षष्ठ पंचवर्षीय योजना में विशेष अनुदान तथा उपाचार्य (रीडर) का एक पद स्वीकृत किया। डॉ॰ मिश्र के कार्यकाल में विभागीय क्रियाकलापों से अभिभूत होकर स्वामी धर्मानन्द एवं कैप्टन उमाकान्त शुक्ल ने वेद में स्वर्णपदक हेतु धनराशि प्रदान की तथा स्वामी गंगेश्वरानन्द जी महाराज ने पन्द्रह हजार रुपये वैदिक स्पर्धा पुरस्कार के लिए प्रदान किये। इनके अतिरिक्त वेदविभाग द्वारा जिन उल्लेखनीय अनुष्ठानों का समायोजन किया गया उनमें प्रमुख हैं–मित्रविन्देष्टि, दर्शपौर्णमासेष्टि, चातुर्मास्यप्रयोग, वैश्वानरसमाराधन तथा सर्ववेदशाखास्वाध्याय समारोह। दिनांक 9 सितम्बर 1980 को विश्रुत वेदमनीषी डॉ॰ गोपालचन्द्र मिश्र (आचार्य एवं अध्यक्ष-वेदविभाग) के सेवाकाल में ही असामयिक निधन से वैदिक जगत् की अपूरणीय क्षति हुई।

सन् 1981 से 1984 तक डॉ॰ श्रीकिशोर मिश्र इस विभाग में अथर्ववेद में प्राध्यापक पद पर प्रतिष्ठित रहे। 1981 में ही डॉ॰ युगलकिशोर मिश्र आचार्य (प्रोफेसर) एवं विभागाध्यक्ष के पद पर आसीन हुए जो अपने गुणप्रकर्ष एवं कौशल से अन्यान्य विभागीय सहयोगियों के साथ अध्ययन-अध्यापन तथा शोधनिर्देशन सहित विविध वैदिक अनुष्ठानों तथा शैक्षणिक आयोजनादि को उत्कृष्ट रूप देते हुए अनवरत क्रम में उक्त पदों को गौरवान्ति कर रहे हैं।

(क) शैक्षणिक गतिविधियाँ

सम्प्रति वेद-विभाग द्वारा वैदिक वाङ्मय के महत्त्वपूर्ण विषयों पर पूर्वमाध्यमिक स्तर से स्नातकोत्तर स्तरपर्यन्त अध्ययन-अध्यापन क्रम संचालित हो रहा है। ॠग्वेद, शुक्लयजुर्वेद (माध्यन्दिनशाखा) कृष्णयजुर्वेद, सामवेद तथा अथर्ववेद विषयों के स्नातक एवं स्नातकोत्तर (शास्त्री एवं आचार्य) स्तर तक अध्यापन की व्यवस्था है। वैदिक साहित्य के प्राचीन और अर्वाचीन तुलनात्मक ज्ञान हेतु वेदनैरुतप्रक्रिया विषय का भी पृथक् समावेश कर स्नातक एवं स्नातकोत्तर उपाधि पर्यन्त पाठ्यक्रम प्रवर्तित है। स्मार्त कर्मकाण्ड के परिज्ञान के लिए पौरोहित्य विषय में भी स्नातक स्तर

तक अध्ययन क्रम प्रवर्तमान है। वेद जैसे दुर्लभ विषयों की संरक्षा हेतु मध्यमा स्तर पर भी चार वर्षों का पाठ्यक्रम बालकों के लिये संचालित है।

(ख) प्रायोगिक प्रशिक्षण

प्रायोगिक शिक्षण के लिए सुविधा की दृष्टि से दर्शपौर्णमास, चातुर्मास्य तथा सोमयाग के माध्यन्दिनीय शाखावर्णित कतिपय मुख्य पात्रों, उपकरणों, चित्रों एवं प्रतिकृतियों आदि का संकलन स्थापित संग्रहालय में सुरक्षित है। पौरोहित्य विषय के परिज्ञान के लिए स्मार्त कर्मकाण्ड के उपनयन, विवाह आदि संस्कारों से सम्बद्ध कतिपय सम्भारों का भी इस संग्रहालय में संकलन किया गया है। वेदभवन परिसर में स्थापित स्मार्तमण्डप तथा श्रौतविहार प्रायोगिक प्रशिक्षण की दृष्टि से अपनी सार्वकालिक उपयोगिता को स्थापित करते हैं।

(ग) अनुसन्धान-प्रगति

वेद विभाग के अन्तर्गत आने वाले समस्त विषयों में विद्यावारिधि (पीएच.डी.) तथा वाचस्पति (डी.लिट्) उपाधियों हेतु अनुसन्धान कार्य प्रवर्तित है। अद्यावधि निम्नांकित विषयों पर महत्त्वपूर्ण शोधप्रबन्ध प्रस्तुत हुए हैं–

1. अथर्ववेदे शान्तिपुष्टिकर्माणि।
2. अग्निचयनम्।
3. कात्यायनश्रौतसूत्रस्यापस्तम्बबौधायनश्रौतसूत्राभ्यां सह पर्यालोचनम्।
4. संहितासु विश्वेदेवाः।
5. गृह्यसूत्राणां सामाजिकमनुशीलनम्।
6. वैदिकसाहित्ये मणिमन्त्रौषधीनामुपयोगः।
7. ऋग्वेदीयपदपाठस्य वेदान्तरपदपाठेभ्यस्तुलना तद्धेतुविचारश्च।

8. शुक्लयजुर्वेदस्थानामृषीणां जीवनकार्यादिमीमांसा।
9. कौशिकगृह्यसूत्रस्यालोचनात्मकमनुशीलनम्।
10. अथर्ववेदे राजनीतिः।
11. ऋग्वेदीयप्रथममण्डलस्य समालोचनात्मकमध्ययनम् (1-75 सूक्तानि)
12. रेणुविरचितगृह्यकारिकायाः सम्पादनम्।
13. भारतीयकर्मकाण्डस्वरूपाध्ययनम्। (वाचस्पति)
14. कात्यायनपिंगलच्छन्दस्सूत्रयोस्तुलनात्मकमनुशीलनम्।
15. प्रायश्चित्तप्रयोगग्रन्थस्य सम्पादनम्।
16. वैदिकयज्ञा औपनिषदमात्मज्ञानं च।
17. कात्यायनशुल्बसूत्रस्य सोपत्तिकं पर्यालोचनम्।
18. प्रायश्चित्तमीमांसा।
19. नेपाले याज्ञिकपरम्परा।
20. चयनप्रकरणीयशुक्लकृष्णयजुर्वेदभाष्याणां समालोचनात्मक-मध्ययनम्।
21. धर्मशास्त्रीयराज्यतत्त्वविमर्शः।
22. संस्कारदीपकस्यानुशीलनात्मकमध्ययनम्।
23. ऋग्वेदीयद्वितीयमण्डलस्य समीक्षात्मकमध्ययनम्।
24. संस्कृतशिक्षाशास्त्रस्य आधुनिकशिक्षाशास्त्रेण सह तुलना (वाचस्पति)
25. सम्प्रदायपद्धतिग्रन्थस्यानुशीलनात्मकं सम्पादनम्।

26. काण्वसंहिताया आदितः पंचदशाध्ययायेषु प्रयुक्तानां विशिष्ट-पदानां समालोचनात्मकनुशीलनम्।
27. धर्मसूत्राणां समीक्षात्मकमध्ययनम्।
28. ऐतरेय-शतपथ-तैत्तिरीयब्राह्मणगतानां प्रमुखाख्यायिकानामनु-शीलनात्मकमध्ययनम्।
29. रघुनाथकृतस्य प्रायश्चित्तकुतूहलस्य समालोचनात्मकमध्ययनम्।
30. यजुर्वेदीयगृह्यसूत्रेषु प्रयुक्तानां पारिभाषिकपदानां समालोच-नात्मकमनुशीलनम्।
31. वैदिकसंहितासूपलब्धानां देवीनामेकमध्ययनम्।
32. वैदिकसंहितास्वाश्रमधर्मानुशीलनम्।
33. माध्यन्दिनसंहितायाः पंचदशाध्यायेषु (1-15) प्रयुक्तानां विशिष्टपदानां समालोचनात्मकमनुशीलनम्।
34. श्रौतस्मार्तयज्ञानां पौराणिकमनुशीलनम्।
35. वैदिकवाङ्मये सवितुरवधारणा।
36. वैदिकवाङ्मयेऽग्निदेवस्यावधारणा।
37. कातीयाष्टादेशपरिशिष्टानां समीक्षात्मकमध्ययनम्। आदि।

वेदविभाग में थाईलैण्ड, नेपाल आदि देशों के अनेक अनुसन्धान-कर्ताओं ने शोधकार्य किया है। वर्तमान में भी देश-विदेश के अनुसन्धाता पंजीकृत होकर वैदिक साहित्य के विविध पक्षों पर शोध कर रहे हैं।

(घ) प्रकाशन विवरण

वेदविभाग ने विश्वविद्यालय के प्रकाशन कार्य में उल्लेखनीय योगदान किया है। विभागीय प्राध्यापकों के महत्त्वपूर्ण योगदान से प्रकाशित कतिपय ग्रन्थ निम्नांकित हैं–

1. स्मार्तोल्लास — म.म. पं॰ भगवत्प्रसाद मिश्र
2. काण्वसंहिता-उत्तरविंशतिः सायणभाष्यम् — प्रो॰ गोपालचन्द्र मिश्र
3. भारतीयकर्मकाण्डस्वरूपाध्ययनम् — डॉ॰ विन्ध्येश्वरीप्रसाद त्रिपाठी
4. गलितप्रदीपः — डॉ॰ श्रीकृष्णदेव
5. शुक्लयजुर्वेदप्रातिशाख्यस्य ज्योत्स्नावृत्तिः (सम्पादक-संशोधक) — प्रो॰ युगलकिशोर मिश्र
6. वाजसनेयप्रातिशाख्य—एक परिशीलन — प्रो॰ युगलकिशोर मिश्र
7. माध्यन्दिन-शतपथब्राह्मणम्-प्रथमखण्डः — प्रो॰ युगलकिशोर मिश्र
8. माध्यन्दिन-शतपथब्राह्मणम्-द्वितीयखण्डः — प्रो॰ युगलकिशोर मिश्र
9. बौधायन-शुल्बसूत्र (सम्पादक) — पं॰ विभूतिभूषण भट्टाचार्य
10. जैमिनीय सामगान (सं॰) — पं॰ विभूतिभूषण भट्टाचार्य
11. वाजसनेयिसंहिता एवं तैत्तिरीयसंहिता का तुलनात्मक अध्ययन — डॉ॰ केशवप्रसाद मिश्र
12. वैदिकशिक्षास्वरूपविमर्शः — डॉ॰ राममूर्ति चतुर्वेदी
13. छन्दश्शास्त्र का उद्भव एवं विस्तार — प्रो॰ श्रीकिशोर मिश्र

उपर्युक्त के अतिरिक्त विभाग के भूतपूर्व अध्येता इस समय देश एवं विदेश के विभिन्न विश्वविद्यालयों एवं शिक्षाक्षेत्रों में महत्त्वपूर्ण पदों पर प्रतिष्ठित होकर सेवारत हैं तथा सम्बद्ध संस्थाओं का गौरववर्द्धन कर रहे हैं। संस्कृत विश्वविद्यालय के वेदविभागीय मनीषियों ने निम्नलिखित शास्त्रीय ग्रन्थों का अवदान वैदिक अनुशीलन के क्षेत्र में किया है—

1. अग्निष्टोम पद्धति — म.म. पं॰ भगवत्प्रसाद मिश्र
2. पृथ्वीसूक्तभाष्य — आचार्य गोपाल चन्द्र मिश्र

3. कात्यायनीय यज्ञपद्धतिविमर्शः — डॉ० मनोहरलाल द्विवेदी

4. पंचपाठः पौरुषाध्यायः — प्रो० युगलकिशोर मिश्र

उत्तर प्रदेश में सम्पूर्णानन्द संस्कृत विश्वविद्यालय से सम्बद्ध निम्नलिखित संस्कृत महाविद्यालयों में वेद विषय की परीक्षा-मान्यता के द्वारा अध्ययनाध्यापन की व्यवस्था है–

1. सच्चा अध्यात्म संस्कृत महाविद्यालय,
   अरैल, नैनी, इलाहाबाद।

2. वेदभवन संस्कृत महाविद्यालय,
   अपोलीबाग, इलाहाबाद।

3. रामजानकी संस्कृत महाविद्यालय,
   गौरियापुर, कानपुर।

4. माथुर चतुर्वेद महाविद्यालय,
   डैम्पियर नगर, मथुरा।

5. श्रीनिवास विद्यालय, मथुरा।

6. वेदामऊ वैदिक विद्यापीठ, बदायूँ।

7. दयानन्द संस्कृत महाविद्यालय,
   कुठ, गाजियाबाद।

8. लक्ष्मणदास यजुर्वेद आयुर्वेद महाविद्यालय,
   खुर्जा, बुलन्दशहर।

9. शिवप्रसन्न संस्कृत महाविद्यालय,
   साथी बवेरू, बांदा।

10. शिवशंकरशरण संस्कृत महाविद्यालय,
    सकाहा, हरदोई।

11. राजगोपाल संस्कृत महाविद्यालय,
    अयोध्या।

12. गोरक्षनाथ संस्कृत विद्यापीठ,
    गोरखपुर।

13. वैकुण्ठनाथ पवहारी संस्कृत महाविद्यालय,
    बैकुण्ठपुर, देवरिया।

14. विद्याधर्म संजीवनी संस्कृत महाविद्यालय,
    देवरिया।

15. महामना संस्कृत महाविद्यालय,
    भाटपाटरानी, देवरिया।

16. राधाकृष्ण संस्कृत महाविद्यालय,
    देवरिया।

17. परमहंसानन्द संस्कृत महाविद्यालय,
    आश्रम बरहज बाजार, देवरिया।

18. परशुराम चण्डिका वेदविद्यालय,
    सोहनाग, देवरिया।

19. जो. म. गोयनका संस्कृत महाविद्यालय,
    अस्सी, वाराणसी।

20. संन्यासी संस्कृत महाविद्यालय,
    वाराणसी।

21. शास्त्रार्थ संस्कृत महाविद्यालय,
    दशाश्वमेध, वाराणसी।

22. रामानुज संस्कृत महाविद्यालय,
    मिश्रपोखरा, वाराणसी।

23. विश्वनाथ गुरुकुल संस्कृत महाविद्यालय,
    कर्णघण्टा, वाराणसी।

24. नन्दलाल बाजोरिया संस्कृत महाविद्यालय,
    अस्सी, वाराणसी।

25. हरदेवदास बैरोलिया संस्कृत महाविद्यालय,
    वाराणसी।

26. भागवत महाविद्यालय,
    अस्सी, वाराणसी।

27. मायानन्दगिरि संस्कृत महाविद्यालय,
    गौदोलिया, वाराणसी।

28. टीकमणि संस्कृत महाविद्यालय,
    वाराणसी।

29. मुमुक्षुभवन वेदवेदांग संस्कृत महाविद्यालय,
    अस्सी, वाराणसी।

30. वाराणसेय गोस्वामी तुलसीदास संस्कृत महाविद्यालय,
    तुलसीघाट, वाराणसी।

31. रानी चन्द्रावती श्यामासंस्कृत महाविद्यालय,
    वाराणसी।

32. नित्यानन्द वेद महाविद्यालय,
    वाराणसी।

33. रानी पद्मावती तारा योगतन्त्र आदर्श संस्कृत महाविद्यालय,
    शिवपुर, वाराणसी।

34. धर्मसंघ संस्कृत महाविद्यालय,
    दुर्गाकुण्ड, वाराणसी।

35. भागीरथी सुरेका संस्कृत विद्यालय,
ब्रह्मनाल, वाराणसी।

36. विश्वनाथ वैदिक कर्मकाण्ड संस्कृत महाविद्यालय,
विश्वनाथगली, वाराणसी।

37. भुवनेश्वरी संस्कृत महाविद्यालय,
विसहड़ा, मिर्जापुर।

काशी हिन्दू विश्वविद्यालय

काशी हिन्दू विश्वविद्यालय में वैदिक अध्ययन द्विविध शैलियों में प्रवर्तित है—पारम्परिक धारा तथा आधुनिक अनुशीलन। मूल वेदोच्चारण एवं भाष्याध्ययन हेतु महामनां पं॰ मदन मोहन मालवीय ने संस्कृत महाविद्यालय के अन्तर्गत वेदविभाग का प्रवर्तन किया था। यह कालान्तर में प्राच्यविद्या तथा तदनन्तर संस्कृत विद्या धर्मविज्ञान संकाय के रूप में परिणत हुआ।

पारम्परिक वेदानुशीलन

संस्कृतविद्या धर्मविज्ञान संकाय में वेदविभाग परम्परागत अध्ययन-अध्यापन क्रम में महत्त्वपूर्ण एवं आधारभूत इकाई के रूप में सन् 1918 से प्रतिष्ठित है। इस विभाग का इतिहास अत्यन्त गौरवशाली है। इसकी स्थापना एवं संवर्द्धन परम्परा को बहुमुखी आयाम प्रदान करने में महामहोपाध्याय पं॰ श्री विद्याधरशर्मा गौड़, पं॰ श्री रामजीव द्विवेदी, पं॰ श्री एम.एम. रामनाथ दीक्षित (राष्ट्रपति पुरस्कार प्राप्त) एवं पं॰ श्री गोपालचन्द्र मिश्र (उद्भट विद्वान् एवं आलोचक) प्रभृति मनीषी आचार्यों का महनीय योगदान रहा है। यहाँ के अध्येता छात्र देश के अनेक विश्वविद्यालयों तथा महाविद्यालयों में प्रतिष्ठित पदों पर आसीन होकर वेदों की अध्ययन-अध्यापन परम्परा को संरक्षित एवं युगानुरूप संवर्द्धित करने में निरत है।

अध्यापन-विषय

इस विषय में ऋग्वेद, शुक्लयजुर्वेद, कृष्णयजुर्वेद, सामवेद तथा अथर्ववेद विषयों की स्वतन्त्र रूप से परम्परागत पद्धति द्वारा अध्ययन-अध्यापन व्यवस्था हेतु शास्त्री एवं आचार्य कक्षाओं का पाठ्यक्रम स्वीकृत है। कर्मकाण्ड और पौरोहित्य विषय का पाठ्यक्रम भी अतिरिक्त रूप में स्वीकृत कर अध्ययन-अध्यापन की व्यवस्था की गयी है। वैदिक वाङ्मय के विविध महत्त्वपूर्ण विषयों को आधार बनाकर कुशल मार्गनिर्देशन में शोध प्रकल्प का सम्पादन भी सार्थक रूप से परिणति को प्राप्त होता है।

प्रकाशन-विवरण

संस्कृत महाविद्यालय के अंग के रूप में प्रतिष्ठित विभाग के मनीषी आचार्यों ने वेदविद्या के क्षेत्र में अत्यन्त महत्त्वपूर्ण कृतियों का प्रणयन किया है जिनमें म.म. चिन्नस्वामी शास्त्री जी द्वारा यज्ञतत्त्वप्रकाश, ताण्ड्य ब्राह्मण, आपस्तम्बश्रौतगृह्यसूत्र, बौधायन धर्मसूत्र, पं० पट्टाभिराम शास्त्री जी की व्यासशिक्षा, म.म. प्रभुदत्त शर्मा गौड़ द्वारा श्रौतपदार्थविवेचन कातीयश्राद्धसूत्र, पं० रामनाथ दीक्षित द्वारा सामतन्त्रम्, पं० गोपालचन्द्र मिश्र प्रणीत सूक्तरत्नसंग्रह तथा सम्प्रदायप्रबोधिनी शिक्षा और पं० विद्याधरशर्मा गौड़ रचित कात्यायन श्रौतसूत्र-सरलावृत्ति तथा कात्यायनशुल्बसूत्रटीका विशेष उल्लेखनीय हैं।

इस संस्था की प्राथमिक भूमिका के रूप में 1893 में स्थापित रणवीर संस्कृत विद्यालय द्वारा मध्यमा कक्षा तक के छात्रों को वेद एवम् अन्य विषयों की शिक्षा प्रदान की जाती है। यह विद्यालय काश्मीर राज्य द्वारा प्रतिष्ठापित किया गया था।

संस्कृतविभाग, कलासंकाय

पारम्परिक वेदाभ्यास-पद्धति के समानान्तर आधुनिक शिक्षाप्रणाली द्वारा वैदिक वाङ्मय के विविध पक्षों के परिशीलन के लिए प्रतिष्ठित काशी हिन्दू विश्वविद्यालय के कलासंकाय में संस्कृत विभाग अपना

अन्यतम वैशिष्ट्य रखता है। इस विभाग में वेद के गम्भीर अध्येता, अनुसंन्धाता और विश्लेषक आचार्य हुए हैं जिनकी कालजयी कृतियाँ देश-विदेश के प्रबुद्ध जिज्ञासुओं के लिए अनिवार्यतः अनुशीलन एवं अन्वीक्षण का आधार हैं।

शैक्षणिक स्वरूप

विश्वविद्यालय तथा तत्सम्बद्ध चार महाविद्यालयों (आर्यमहिला डिग्री कालेज, बसन्त कन्या महाविद्यालय, बसन्त महिला कालेज राजघाट तथा डी.ए.वी. डिग्री कालेज) में स्नातक स्तर पर पाठ्य वेदभाग के अध्ययन के अनन्तर स्नातकोत्तर उपाधि के लिए विश्वविद्यालय के इस विभाग में स्नातकोत्तर द्वितीय वर्ष में वेद, दर्शन और साहित्य का चयन-विकल्प रखा गया है। इसमें वैदिक साहित्य का पाठ्यक्रम अपनी मौलिकता, गम्भीर विश्वदृष्टि, गवेषणीय विषयवैपुल्य तथा ऐहिक-आमुष्मिक विधेय एवं साध्य का निर्धारण होने से विद्यार्थियों के लिए विशेष रूप से अभिप्रेत रहा है। स्नातकोत्तर उपाधि प्राप्त करने के पश्चात् योग्य एवं कुशल गुरुजनों के निर्देशन में वेद के विद्यार्थी शोधकार्य हेतु पंजीकृत होकर वैदिक साहित्य के विविध पक्षों का अध्ययन और चिन्तन करते हुए महत्त्वपूर्ण शोधप्रबन्धों में अपने वैदिक अनुशीलन के उत्कर्ष का प्रतिमान प्रस्तुत करते रहे हैं। सम्प्रति विभागाध्यक्ष प्रो॰ श्रीकिशोर मिश्र के साथ डॉ॰ आनन्द कुमार श्रीवास्तव, डॉ॰ उषा शर्मा तथा डॉ॰ उमेश प्रसाद सिंह इस विभाग के वेदविद्या के योग्य अनुशास्ता है। वैदिकसाहित्य के क्षेत्र में अनुसन्धान सहायक डॉ॰ जमुना पाठक की कृतियाँ भी अपना महत्त्वपूर्ण स्थान रखती है।

प्रकाशन प्रक्रम

प्रो॰ पी.एल. वैद्य, प्रो॰ सूर्यकान्त, पद्मभूषण पं॰ बलदेव उपाध्याय, प्रो॰ वीरेन्द्र कुमार वर्मा सदृश वेदमनीषियों की कर्मस्थली रह चुका यह विभाग सम्प्रति उदात्त संकल्प और नवीन उद्यम के साथ वैदिक वाङ्मय के अनन्त आयतन में विशिष्ट उद्भवों की सम्भावना कर रहा है।

इस विभाग के महनीय आचार्यों की महत्त्वपूर्ण वैदिक कृतियों सहित विभागीय संस्कृत ग्रन्थमाला के प्रकाशनों का विवरण निम्नवत् है–

प्रो॰ वीरन्द्र कुमार वर्मा
1. ऋग्वेदप्रातिशाख्य–एक परिशीलन।
2. ऋग्वेदप्रातिशाख्य–उवटभाष्य एवं हिन्दी व्याख्या सहित।
3. तैत्तिरीय प्रातिशाख्य–माहिषेयकृत पदक्रम-सदन, सोमयार्थकृत त्रिभाष्यरत्न, गार्ग्य गोपालयज्बकृत वैदिकाभरणभाष्य तथा हिन्दी व्याख्या सहित।

प्रो॰ के.पी. सिंह
A Crtitcal Study of the Kātyāyana's Shruata Sūtra.

आचार्य दैवरात
मूल यजुर्वेद संहिता

डॉ॰ जमुना पाठक
अथर्ववेदीय चतुरध्यायिका (निर्मलभाष्य एवं शशिकला हिन्दी व्याख्या सहित)।

डॉ॰ छाया बनर्जी
A Comparative Study of Prātishākhyas with English Translation of Atharvaveda Prātishākhya & Vājasaneyī-Prātishākhya.

इन प्रकाशनों के अतिरिक्त विभागीय सदस्यों के द्वारा वैदिक अनुशीलन में निम्नलिखित ग्रन्थों से अपना अवदान प्रस्तुत किया गया है–

प्रो॰ सूर्यकान्त
ऋक्तन्त्र, वैदिक कोष, वैदिक देवशास्त्र आदि।

पं॰ बलदेव उपाध्याय
वैदिक साहित्य और संस्कृति, आचार्य सायण और माधव, चतुर्वेद भाष्यभूमिका-संग्रह (सम्पादन) आदि।

कौशिकगृह्यसूत्रानुशीलनम्	प्रो॰ श्रीकिशोर मिश्र
ऐतरेयब्राह्मण (हिन्दी अनुवाद, 2 भाग)	डॉ॰ सुधाकर मालवीय
पारस्कर गृह्यसूत्र एवं गोभिल गृह्यसूत्र	डॉ॰ सुधाकर मालवीय
ऋग्वेदीय प्रथम अष्टक (हिन्दी व्याख्या एवं टिप्पणी)	डॉ॰ सुधाकर मालवीय
तैत्तिरीय प्रातिशाख्य—एक परिशीलन	डॉ॰ आनन्द कुमार श्रीवास्तव
ऋग्वेदभाष्यभूमिका (अनुवाद)	डॉ॰ आनन्द कुमार श्रीवास्तव
नीतिमंजरी	पं॰ सीताराम जयराम जोशी
न्यू वैदिक सेलेक्शन	पं॰ कान्तानाथ शास्त्री तैलंग
अथर्ववेदप्रपादित धर्म एवं दर्शन	डॉ॰ चन्द्रकान्ता राय

काशी हिन्दू विश्वविद्यालय में संस्कृत शिक्षासंचालक के रूप में प्रथित मनीषी म.म. गिरिधर शर्मा चतुर्वेदी जी द्वारा प्रणीत वैदिक-विज्ञान और भारतीय-संस्कृति, उपनिषद्। परिशीलन आदि ग्रन्थ तथा उनके अन्तेवासी डॉ॰ वासुदेव शरण अग्रवाल के द्वारा रचित उरुज्योति आदि कृतियाँ भी वेदानुशीलन में विशिष्ट स्थान रखती हैं।

प्रदेश के अन्य विश्वविद्यालयों में वैदिक अनुशीलन

प्रदेश के विभिन्न विश्वविद्यालयों में आधुनिक शिक्षणपद्धति से निर्धारित पाठ्य अंश का पठन-पाठन होता है। इन विश्वविद्यालयों में वेदविद्या के महनीय गवेषक तथा मनस्वी अध्येता हुए हैं जिन्होंने अपने बौद्धिक अध्यवसाय, गम्भीर अनुशीलन तथा सूक्ष्मग्राही चिन्तन से वैदिक वाङ्मय के जिज्ञासुओं के समक्ष अनुसन्धान के अनेकानेक आयामों के द्वार उद्घटित किये हैं। इलाहाबाद विश्वविद्यालय के प्रो॰ क्षेत्रेशचन्द्र चट्टोपाध्याय तथा लखनऊ विश्वविद्यालय के प्रो॰ को.अ. सुब्रह्मण्य अय्यर वैदिक वाङ्मय के वरेण्य विपश्चित् रहे हैं। गोरखपुर विश्वविद्यालय में सुविख्यात वैदिक विद्वान् प्रो॰ विश्वम्भरनाथ त्रिपाठी ने अग्निचयन नामक वैदिक ग्रन्थ का प्रणयन कर, डॉ॰ सुधीर कुमार गुप्त ने वेदलावण्यम् आदि ग्रन्थों के लेखन से तथा प्रो॰ उमेश चन्द्र पाण्डेय ने वैदिक व्याकरण नामक ग्रन्थसृजन कर वैदिक साहित्य का श्रीवर्द्धन किया है। इस विश्वविद्यालय के डॉ॰ अतुलचन्द्र बनर्जी भी वैदिक विद्वन्मण्डल में अत्यन्त समादरणीय हैं। महात्मा गान्धी काशी विद्यापीठ, वाराणसी के संस्कृत विभाग में वेदमनीषी प्रो॰ वामदेव मिश्र ने वेदविद्या के उत्कर्ष में अपना श्लाघ्य योगदान किया है। स्वरप्रक्रिया-प्रकाश तथा अथर्ववेद-भाष्य भूमिका का हिन्दी अनुवाद इनकी महत्त्वपूर्ण कृतियाँ हैं।

अलीगढ़ मुस्लिम विश्वविद्यालय से अवकाशप्राप्त प्रो॰ सत्यप्रकाश सिंह वेदविद्या के दृढ़व्रती, सूक्ष्मदर्शी गवेषक एवं चिन्तक हैं, जिन्होंने अपने निम्नोक्त ग्रन्थरत्नों के गाम्भीर्य और अपने सरल-सहज व्यवहारकौशल से प्रत्येक जिज्ञासु का समादर करते हुए उसे वेदविद्या के अवगाहन हेतु आमन्त्रित किया है।

1. Vedic Symbolism,
2. Upanishadic Symbolism
3. Vedic Vision of Consciousness and Reality

4-5. Life and Vision of Vedic Seers Dirghatama and Vishwamitra

6. Shri AurobindoÆs Jung and Vedic Yoga

आदि इनकी अनुशीलनात्मक महत्त्वपूर्ण कृतियाँ हैं।

लखनऊ विश्वविद्यालय में प्रो॰ मातृदत्त त्रिवेदी का नाम वैदिक अध्ययन में इनकी दृढ़ निष्ठा के कारण विशेष रूप से उल्लेखनीय है। अथर्ववेद का सांस्कृतिक अध्ययन प्रो॰ त्रिवेदी की महत्त्वपूर्ण रचना है। वर्तमान में प्रो॰ ओमप्रकाश पाण्डेय इस विभाग में वेद के मूर्धन्य मनीषी हैं। सामवेदीय ब्राह्मणग्रन्थों का परिशीलन तथा पारस्करगृह्यसूत्र (हिन्दी व्याख्या) आदि इनके प्रमुख वैदिक ग्रन्थ हैं।

कानपुर विश्वविद्यालय, मेरठ विश्वविद्यालय, अवध विश्वविद्यालय, रुहेलखण्ड विश्वविद्यालय, बुन्देलखण्ड विश्वविद्यालय, पूर्वांचल विश्वविद्यालय, आगरा विश्वविद्यालय, दयालबाग शिक्षण संस्थान (आगरा) आदि विश्वविद्यालयों, गंगानाथ झा शोध संस्थान (इलाहाबाद), राष्ट्रिय संस्कृत संस्थान लखनऊ परिसर आदि संस्थाओं तथा इनसे सम्बद्ध महाविद्यालयों में स्नातक-स्नातकोत्तर स्तर पर वेदाध्ययन प्रवर्तित है। इनमें वैदिक अनुशीलन के क्षेत्र से सम्बद्ध अनेक विषयों पर शोधकार्य सम्पन्न कर अनुसन्धाताओं ने शोधप्रबन्ध प्रस्तुत किये हैं।

मूलवेदाध्ययन की पारम्परिक पद्धति

काशी में वेद के मूलपाठ का सस्वर पारम्परिक उच्चारण राष्ट्रिय स्तर पर अपना विशिष्ट स्थान रखता है। विगत अनेक शताब्दियों में गुरुगृह में निवास करते हुए छात्रों ने वेदाभ्यास किया था। इसके अतिरिक्त व्यक्तिगत पाठशालाओं के द्वारा वैदिक विद्वानों ने इस परम्परा को संरक्षित किया है तथा निरन्तर अग्रिम पीढ़ी में इस श्रुतिपरम्परा को संक्रान्त किया है। संहिता, पदपाठ, क्रमपाठ तथा अष्टविकृतियों के कण्ठस्थ अभ्यास की परीक्षा शलाकापद्धति से की जाती थी। अभ्यास की सुरक्षा के लिये

वेदपारायण, वसन्तपूजा, (सामयिक मन्त्रपाठ) चक्री वसन्तपूजा (रात्रिपर्यन्त मन्त्रपाठ) तथा अखण्ड मन्त्रजागर आदि के कार्यक्रम आयोजित किये जाते थे।

वर्तमान काल में वेदशाखाओं के मूल पाठाभ्यास हेतु अनेक संस्थायें कार्यरत हैं, जिनका परिचय प्रस्तुत है।

सांगवेद विद्यालय
रामघाट, वाराणसी

काशी के विश्वेश्वर खण्ड में गंगा के सुरम्य तट पर वैक्रमाब्द 1977 तदनुसार सन् 1920 में माघ शुक्ल त्रयोदशी, रविवार को वेदों के पारम्परिक अध्ययन एवं व्याकरण-न्याय-मीमांसादि अंगोपांग शास्त्रों के अध्ययन-अध्यापन हेतु सांगवेद विद्यालय की स्थापना हुई। संस्थापक मेहता जी ने अपने मामा वल्लभराम तथा शालिग्राम की स्मृति में स्थापित इस विद्यालय का नाम वल्लभराम-शालिग्राम सांगवेद विद्यालय रखा। इस विद्यालय में पद्मभूषण पं॰ राजेश्वर शास्त्री द्रविड़ जैसे महामनीषियों के सान्निध्य में चारों वेदों का परम्परानुसार अध्ययन तथा न्याय आदि शास्त्रों का अनुशीलन होता रहा। यहाँ पर समस्त वेदों की शलाका-परीक्षा भी आयोजित की जाती है। परन्तु अब यह विद्यालय विपन्नावस्था को प्राप्त हो चुका है। पूर्व में इस विद्यालय से प्रकाशित वेद सम्बन्धी कृतियों में- वेदों का अपौरुषेयत्व (शान्ति का अग्रदूत द्वितीय भाग), वेदविकृतिविवरणम् तथा वेदशास्त्रयोः प्रदीपवत्सर्वार्थविद्योतित्वं जगद्धितैषित्वं च उल्लेखनीय हैं।

श्री पट्टाभिराम शास्त्री वेदमीमांसा अनुसन्धान केन्द्र
हनुमानघाट, वाराणसी

वेदाध्ययन की मौखिक परम्परा के संरक्षण तथा वैदिक ज्ञान के प्रसार की दृष्टि से अत्यन्त महत्त्वपूर्ण संस्था श्री पट्टाभिराम शास्त्री वेदमीमांसा अनुसन्धान केन्द्र की स्थापना पं॰ पी.एन. पट्टाभिराम शास्त्री ने वाराणसी में बी. 4/7 हनुमानघाट पर सन् 1973 में की जिसका

उद्घाटन पं० कमलापति त्रिपाठी के द्वारा सम्पन्न हुआ। सन् 1983 में यह केन्द्र संस्था के रूप में पंजीकृत हुआ। यह शैक्षणिक संस्था संस्कृत विद्या के पारम्परिक स्वरूप एवं गहन उद्देश्यों के संरक्षण और क्रियान्वयन के लिए निरन्तर सचेष्ट है।

केन्द्र के संस्थापक पं० पट्टाभिराम शास्त्री जी संस्कृत विद्या के ऋषिकल्प, ख्यातिलब्ध मनीषी थे। उनकी गम्भीर संस्कृत सपर्या को देखते हुए भारत के राष्ट्रपति ने उन्हें 'पद्मभूषण' उपाधि से अलंकृत किया तथा उत्तरप्रदेश शासन ने 1986 में उन्हें एक लाख का पुरस्कार प्रदान किया, जिस धनराशि को पं० शास्त्री ने इस केन्द्र के विकास के लिए समर्पित कर दिया।

संस्था का स्वरूप एवं उद्देश्य

श्री कांची कामकोटिपीठाधीश्वर जगद्गुरु शंकराचार्य जी के अनुग्रह से 1973 में आरम्भ हुई इस संस्था का मुख्य उद्देश्य लुप्त हो रहे वेदों के पारम्परिक सस्वर अध्ययन एवं मीमांसादि शास्त्रों के अध्यापन-अनुसन्धान की परम्परा को पुनरुज्जीवित करना तथा उसे अक्षुण्ण बनाये रखना है। इस लक्ष्य की उपलब्धि के लिए वेद एवं भारतीय संस्कृति के प्रति निष्ठा रखने वाले विद्वान् मनीषियों ने इस संस्था के संचालनार्थ एक समिति का गठन किया है। वर्तमान में प्रो० युगल किशोर मिश्र (अध्यक्ष-वेद विभाग, सम्पूर्णानन्द विश्वविद्यालय) इस केन्द्र के अध्यक्ष पद पर अधिष्ठित होकर पूर्ण सक्रियता एवं निष्ठा के साथ दायित्व निर्वहन कर रहे हैं।

श्री पट्टाभिराम शास्त्री वेदमीमांसा अनुसन्धान केन्द्र भारत सरकार के मानव संसाधन विकास मन्त्रालय के अधीन महर्षि सान्दीपनि राष्ट्रीय वेदविद्या प्रतिष्ठान द्वारा मान्यता प्राप्त है। भारत सरकार के अनुदान से संस्था का स्वतन्त्र भवन निर्मित है। संस्था के छात्रावास में छात्रों के निवास की व्यवस्था है। छात्रावास के छात्रों के जलपान, भोजन आदि की व्यवस्था संस्था तथा दानदाताओं की ओर से की जाती है।

श्री पट्टाभिराम शास्त्री वेदमीमांसा अनुसन्धान केन्द्र में सम्प्रति छात्रों की कुल संख्या 97 है। चार वेदों की सात शाखाओं का अध्ययन-अध्यापन प्राचीन परम्परागत पद्धति से नियमपूर्वक संचालित होता है। सभी छात्र दोनों समय सन्ध्या-वन्दन तथा अग्निकार्य सम्पन्न करते हुए ब्रह्मचारी वेश में रहकर वेदाध्ययन करते हैं। वैदिक शाखाओं के अनुसार छात्र संख्या का विवरण निम्नवत् है–

(क) ऋग्वेद (शाकल शाखा)	19
(ख) शुक्लयजुर्वेद (माध्यन्दिन शाखा)	17
(ग) शुक्लयजुर्वेद (काण्व शाखा)	11
(घ) कृष्णयजुर्वेद (तैत्तिरीय शाखा)	14
(ङ) सामवेद (कौथुम शाखा)	10
(च) सामवेद (राणायनीय शाखा)	10
(छ) अथर्ववेद (शौनक शाखा)	16
कुल छात्र-संख्या	**97**

इस संस्था में 8 से 12 वर्ष की आयु सीमा के ही छात्रों को प्रवेश दिया जाता है। सम्पूर्ण उत्तर प्रदेश में यह अग्रणी एवं प्रथम संस्था है जहाँ पंरम्परागत गुरुकुल पद्धति से चारों वेदों के अध्ययन की व्यवस्था है। निकट भविष्य में केन्द्र में शतपथ ब्राह्मण का भी अध्ययन-अध्यापन आरम्भ करने की योजना है। वैदिक पाठ्यक्रमों के आधार पर परीक्षाओं का आयोजन और योग्य छात्रों को पुरस्कृत कर उनका उत्साहवर्द्धन संस्था के प्रमुख कार्यों में उल्लेखनीय है। उच्च शैक्षणिक विकास क्रम को दृष्टि में रखकर केन्द्र द्वारा अखिल भारतीय स्तर पर सभाओं, संगोष्ठियों, कार्यशालाओं तथा सम्मेलनों का आयोजन प्रतिवर्ष अविच्छिन्न रूप से सम्पादित किया जाता है।

उपलब्धियाँ

श्री पट्टाभिराम शास्त्री वेदमीमांसा अनुसन्धान केन्द्र की कुछ महत्त्वपूर्ण उपलब्धियाँ निम्नवत् उल्लेखनीय है–

1. सन् 1982 में भारत के राष्ट्रपति डॉ॰ आर. वेंकटरमन ने पं॰ पट्टाभिराम शास्त्री जी द्वारा सम्पादित मीमांसाशास्त्रमाला के प्रकाशन का लोकार्पण करते हुए केन्द्र को सम्मानित किया।
2. सन् 1982–83 में कोलकाता के श्री लक्ष्मीपति सिंघानिया के आर्थिक सहयोग से केन्द्र द्वारा व्यासशिक्षा तथा त्रिपुरोपनिषद् नामक दो ग्रन्थों का प्रकाशन किया गया।
3. सन् 1985 में श्रीमती सरला देवी बिरला के आर्थिक सहयोग से केन्द्र ने संस्कारविज्ञान नामक ग्रन्थ का प्रकाशन किया।
4. केन्द्र के श्री चिन्नस्वामी शास्त्री पुस्तकालय में संस्कृत ग्रन्थों के उल्लेखनीय संग्रह के साथ ही शोधप्रबन्धों एवं पाण्डुलिपियों का संग्रह भी विद्यमान है।
5. केन्द्र से पारम्परिक वैदिक ज्ञान प्राप्त कर अपने अध्ययन-अध्यापन कार्य को प्रवर्तित रखते हुए अनेक विद्यार्थी देश के विश्वविद्यालयों, महाविद्यालयों तथा अन्य सम्मानार्ह संस्थाओं में सेवाकार्य करते हुए इस संस्था को गौरवास्पद बना रहे हैं।
6. केन्द्र के अध्यापक और छात्र उत्तर प्रदेश संस्कृत संस्थान द्वारा अपनी योग्यता तथा अध्ययन-अध्यापन वैशिष्ट्य के कारण प्रतिवर्ष पुरस्कृत एवं सम्मानित होते रहे हैं।
7. प्रतिवर्ष श्रावणी उपाकर्म, श्री जगद्गुरु शंकराचार्य महासंस्थान दक्षिणाम्नाय की शारदापीठ, शृंगेरीमठ, वाराणसी द्वारा आयोजित चतुर्वेद-पारायण-कार्यक्रम इत्यादि आयोजनों में सहभागिता करते हुए यहाँ के अध्यापक प्रशंसा एवं सम्मान प्राप्त करते रहे हैं।

8. केन्द्र के छात्र भी जगद्गुरु शंकराचार्य महासंस्थान, शृंगेरीमठ, वाराणसी में आयोजित होने वाली चतुर्वेद-पाठस्पर्धा तथा महासंस्थान सहित नगर में भिन्न-भिन्न विश्वविद्यालयों और अन्य संस्थाओं द्वारा आयोजित होने वाली कण्ठस्थ स्वर गीतापाठ तथा व्याख्यान-प्रतिस्पर्धाओं में भाग लेकर पुरस्कृत होते रहे हैं।

9. संस्था से सम्बद्ध प्रख्यात विद्वांनों द्वारा यहाँ के विद्यार्थियों को उच्च शिक्षा तथा शोध-कार्य हेतु मार्गनिर्देशन प्राप्त होता है।

10. शिक्षा मन्त्रालय की अध्येता-वृति-योजना के अन्तर्गत—वेदानां सामवेदोऽस्मीति भगवदुक्तिसमीक्षा - विषयक शोधकार्य प्रस्तुत किया गया।

शैक्षणिक गतिविधियाँ

श्री पट्टाभिराम शास्त्री वेदमीमांसा अनुसन्धान केन्द्र अखिल भारतीय स्तर की संगोष्ठियों, कार्यशालाओं, सम्मेलनों तथा क्षेत्रीय कार्यक्रमों के आयोजन द्वारा निरन्तर विविध शैक्षणिक क्रिया-कलापों का केन्द्र रहा है। इसके द्वारा सम्पन्न कराये गये सम्मेलनों इत्यादि का विवरण निम्नांकित हैं—

1. काशी हिन्दू विश्वविद्यालय, सम्पूर्णानन्द संस्कृत विश्वविद्यालय तथा आर्यमहिला डिग्री कालेज वाराणसी में वेदज्ञानसप्ताह का आयोजन (24-30 मार्च 1995)

2. सम्पूर्णानन्द संस्कृत विश्वविद्यालय में वेद और आगम विषय पर अखिल भारतीय संगोष्ठी का आयोजन (17 से 19 फरवरी 1996)

3. सम्पूर्णानन्द संस्कृत विश्वविद्यालय में वेदांग शिक्षा पर अखिल भारतीय संगोष्ठी का आयोजन (7 से 9 मार्च 1997)

4. सम्पूर्णानन्द संस्कृत विश्वविद्यालय में वेदांग श्रौतकल्प का अखिल भारतीय संगोष्ठी का आयोजन (29 से 31 मार्च 1998)

5. सम्पूर्णानन्द संस्कृत विश्वविद्यालय में वेदांग-स्मार्तकल्प विषय पर अखिल भारतीय संगोष्ठी का आयोजन (14 से 16 फरवरी 1999)

6. काशी हिन्दू विश्वविद्यालय में वेद एवं नारी विषय पर अखिल भारतीय संगोष्ठी का आयोजन (7 से 9 मार्च 1999)

7. काठमाण्डू, नेपाल में अनुष्ठित सोमयाग का दृश्यांकन (वीडियोरिकार्डिंग) (23 से 28 अप्रैल, 1999)

8. वाराणसी में वेदच्छात्रों के क्षेत्रीय सम्मेलन का आयोजन (30 अगस्त – 1 सितम्बर 1999)

9. वाराणसी में ऋग्वेद के अनुवाद पर कार्यशाला का आयोजन (अक्टूबर, 1999)

10. महात्मा गान्धी काशी विद्यापीठ वाराणसी में वेदांग-व्याकरण पर अखिल भारतीय संगोष्ठी का आयोजन (4 से 6 मार्च 2000)

11. वाराणसी में वेदच्छात्रों के क्षेत्रीय सम्मेलन का आयोजन (नवम्बर, 2000)

12. सम्पूर्णानन्द संस्कृत विश्वविद्यालय में वेदांग-निरुक्त पर अखिल भारतीय संगोष्ठी का आयोजन (21 से 23 फरवरी 2001)

वेदपाठशाला, नरवर एवं कर्णवास

पश्चिमी उत्तरप्रदेश के नरवर (बुलन्दशहर) क्षेत्र में प्राय: 105 वर्ष पूर्व सांगवेद विद्यालय का प्रारम्भ स्वामी श्री विश्वेश्वराश्रम जी के सान्निध्य में किया गया था। इस विद्यालय में पं० जीवनदत्त जी द्वारा अनेक छात्रों को वेदाध्ययन तथा अनुशीलन में दीक्षित किया गया। पं० महादेव शास्त्री, पं० बालकराम जी (हृषीकेश) प्रभृति विद्वानों का योगदान इस विद्यालय में था।

इस विद्यालय की सहयोगी संस्था समीपस्थ कर्णवास में थी जिसमें पं० टीकाराम शास्त्री, पं० होतीलाल शास्त्री आदि विद्वानों ने वेदाध्यापन द्वारा शुक्लयजुर्वेद की उच्चारण परम्परा को संरक्षित किया। कर्णवास में 1980 में गंगेश्वरानन्द वेदविद्यालय की स्थापना की गयी तथा रमेश गुरुजी वेदविद्यालय आदि में सम्प्रति माध्यन्दिनीय संहिता तथा विशेषत: शतपथ ब्राह्मण की उच्चारण परम्परा का संरक्षण, अध्यापन किया जा रहा है। वृन्दावन में भी महादेव शुक्लयजुर्वेद पाठशाला में इसी परम्परा से वेदाध्ययन प्रवर्तित है।

आचार्य गोपालचन्द्र मिश्र वैदिक उन्नयन संस्थान (वाराणसी)

उन्नयन संस्थान द्वारा संचालित वेदविद्यालय वर्ष 1995 से प्रारम्भ होकर निरन्तर वेदविद्या के प्रचार-प्रसार में संलग्न है। यह विद्यालय महर्षि सान्दीपनि राष्ट्रिय वेदविद्या प्रतिष्ठान, उज्जैन द्वारा सम्बद्धता प्राप्त है। इसके अन्तर्गत वेदाध्ययन का कार्य सी.के. 32/16 ब्रह्मनाल, वाराणसी स्थित भवन में संचालित होता है। यहाँ छात्रों के निवास, जलपान, और भोजन की नि:शुल्क व्यवस्था की गयी है।

उन्नयन संस्थान के वेदाध्यायी छात्रों की कुल संख्या सम्प्रति 41 है, जिनमें कृष्ण यजुर्वेद हिरण्यकेशी शाखा के 13, सामवेद गोवर्धनी पद्धति के 7, शुक्लयजुर्वेद माध्यन्दिनीय शाखा के 12, तथा सामवेद की गुर्जर पद्धति के 9 विद्यार्थियों को परम्परागत रूप से वेद का अध्ययन

कराया जा रहा है तथा संस्कृत एवं आधुनिक विषयों का भी ज्ञान कराया जा रहा है। सम्पूर्ण भारत में प्रायः लुप्त हो चुकी सामवेद की गुर्जरपद्धति तथा गोवर्धनी पद्धति की सुरक्षा के प्रति संस्थान की विशेष अभिरुचि है। गोवर्धनी पद्धति एवं हिरण्यकेशी शाखा का अध्यापन कार्य मात्र वाराणसी में ही हो सकता है, क्योंकि अन्यत्र इसके अध्यापक अत्यन्त दुर्लभ हैं।

प्रख्यात वेदमनीषी आचार्य गोपालचन्द्र मिश्र जी की स्मृति में स्थापित इस संस्थान द्वारा वैदिक ग्रन्थों का एक पुस्तकालय स्थापित किया गया है जिसमें 2500 से अधिक पुस्तकें उपलब्ध हैं। इस संस्थान द्वारा वैदिक ग्रन्थों के सम्पादन तथा प्राचीन दुर्लभ ग्रन्थों के प्रकाशन हेतु भी कार्य किया जा रहा है। आचार्य गोपालचन्द्र मिश्र ग्रन्थमाला में प्रकाशित ग्रन्थों की सूची निम्नांकित है–

1. वेदशाखापर्यालोचनम्।
2. मधुपर्कपर्यालोचनम्।
3. मूल्याध्यायपरिशिष्टम् (भाष्यचतुष्टयसमन्वितम्)।
4. कात्यायनीयच्छन्दःसूत्रम् (भाष्यद्वयसहितम्)।
5. प्राचीनभारतीयसामाजिकधर्मः।
6. याज्ञिकन्यायमाला (सविस्तरा)
7. कौशिकगृह्यसूत्रम्–परिभाषाध्यायः (सवृत्तिकम्)।
8. श्रुतिप्रयोगसंग्रहः।
9. श्रीश्यामदेवोपासना।

स्वामी नरोत्तमानन्दगिरि वेदविद्यालय, झूसी, प्रयाग

इस वेदविद्यालय की स्थापना श्री परमानन्द आश्रम ट्रस्ट द्वारा गुरुपूर्णिमा के अवसर पर दिनांक 7 जुलाई 1999 को की गयी। महर्षि

सान्दीपनि राष्ट्रिय वेदविद्या प्रतिष्ठान से वैदिक स्वर-उच्चारण की मौखिक परम्परा को अक्षुण्ण बनाये रखने की योजना के अन्तर्गत एक इकाई के रूप में इस वेदविद्यालय को दिनांक 1.4.2001 से मान्यता प्राप्त हुई तथा 2004-2005 से इसे 'पाठशाला योजना' में सम्मिलित कर लिया गया। यह विद्यालय पूर्वी प्रयाग में त्रिवेणी-संगम के तट पर स्थित है। वैदिक दृष्टि से श्री स्वामी नरोत्तमानन्दगिरि वेदविद्यालय के उद्देश्य अग्रलिखित हैं–

1. वेदपाठ की सस्वर उच्चारण की मौखिक परम्परा को अक्षुण्ण बनाये रखने के लिए प्रयास करना।
2. बाल्यावस्था से वेदपाठ के प्रशिक्षण की व्यवस्था।
3. वेद-सभा, सम्मेलन, पारायण, विद्वत्सपर्या, व्याख्यानमाला तथा प्रतियोगिताओं का आयोजन।
4. वैदिक वाङ्मय का अध्यापन।
5. पुस्तकालय प्रकाशन द्वारा वैदिक सनातन धर्मदर्शन का प्रचार-प्रसार।
6. वेदच्छात्रों के लिए छात्रावास तथा छात्रवृत्ति की व्यवस्था तथा कल्याणकारी योजनाओं का संचालन।
7. योग्य छात्रों को धर्मशास्त्र तथा कर्मकाण्ड में प्रशिक्षित करना।

अपेक्षित सुविधाओं से युक्त वेद विद्यालय एवं छात्रावास में वर्तमान 50 आवासीय छात्रों की व्यवस्था संस्था द्वारा की जा रही है। सम्प्रति इस विद्यालय के शुक्लयजुर्वेद की माध्यन्दिनीय तथा सामवेद की कौथुमी शाखा का गुरुकुल पद्धति से शिक्षण तथा अतिरिक्त विषयों में कर्मकाण्ड, ज्योतिष, संस्कृत-व्याकरण, कम्प्यूटर प्रशिक्षण इत्यादि के साथ महर्षि सान्दीपनि राष्ट्रिय वेदविद्या प्रतिष्ठान, उज्जैन द्वारा प्रवर्तित पाठ्यक्रम का शिक्षण प्रदान करने की व्यवस्था है।

वैदिक अनुशीलन में अन्य संस्थाओं तथा वेदविदों का योगदान

उत्तर प्रदेश की वैदिक अनुशीलन के क्षेत्र में समृद्ध अवदान-परम्परा में कतिपय अन्य संस्थाओं के प्रयास भी स्मरणीय हैं। इन संस्थाओं तथा नियमित आयोजनों के द्वारा जनसामान्य में वैदिक उपदेशों के प्रति चेतना, वैदिक ज्ञान के प्रसार तथा संरक्षण की दृष्टि से महत्त्वपूर्ण कार्य किया जा रहा है। संक्षेप में इनका परिचय इस प्रकार है–

भारतीय चतुर्धाम वेदभवन न्यास

27 जनवरी सन् 1965 को उत्तर प्रदेश के कानपुर नगर में भारतीय वेद-भवन-न्यास आफ इण्डिया नाम की संस्था बनी जिसका संशोधित नाम भारतीय चतुर्धाम वेदभवन न्यास हुआ। न्यास का मुख्य उद्देश्य चारों धामों में वेदभवनों का निर्माण कराकर वेद, शिक्षा, कल्प, ब्राह्मण इत्यादि ग्रन्थों का अध्ययन-अध्यापन तथा पाठ कराना निश्चित किया गया। इस उद्देश्य की सिद्धि के लिए न्यास की ओर से बस्ती जनपद में श्रीमान् सत्यदेव ब्रह्मचारी अधिकृत्य किये गये। इनके उद्यम से देश के भिन्न-भिन्न प्रदेशों में वेदविद्यालय उद्घाटित हुए। अविभाजित उत्तर प्रदेश के बद्रीनाथ, रुद्रप्रयाग तथा इलाहाबाद में वेदभवन न्यास के विद्यालयों की स्थापना हुई। श्रीमान् सत्यदेव ब्रह्मचारी ने अपने प्रयास से भारत सरकार के शिक्षा-विभाग द्वारा सभी विद्यालयों के लिए अनुदान राशि एवं छात्रवृत्ति हेतु धन स्वीकृत कराया। कालक्रम में ये विद्यालय प्रदेश सरकारों से सम्बद्धता एवं अनुदान प्राप्त कर संस्कृत महाविद्यालयों के रूप में प्रदेश शासनों के अधीन संचालित हो रहे हैं जिनमें वेद के पठन-पाठन का क्रम भी प्रवर्तमान है।

भिन्न-भिन्न प्रदेशों की भाँति उत्तर प्रदेश स्थित प्रयाग में कुम्भ मेला के अवसर पर वेद-भवन-न्यास द्वारा वेद-सम्मेलन का आयोजन किया गया तथा श्री मातृ (पाण्डिचेरी स्थित) जन्म शताब्दी समारोह के अवसर पर दिनांक 23 जनवरी 1979 को प्रयाग में सर्ववेदशाखा सम्मेलन

का आयोजन सम्पन्न हुआ। इस प्रकार पठन-पाठन के साथ सभा-सम्मेलनों द्वारा वेदज्ञान के प्रसार में वेदभवन न्यास की महत्त्वपूर्ण भूमिका रही है।

ज्ञानप्रवाह संस्कार एवम् अनुष्ठान केन्द्र मीरघाट, वाराणसी

मनुष्य में धर्मनिष्ठा के उद्भव तथा उसके आध्यात्मिक उन्नयन के लिए संस्कारों और अनुष्ठानों का आधार अपेक्षित है। वर्तमान युग में संस्कारों तथा अन्य शास्त्रीय अनुष्ठानों का विधिपूर्वक सम्पन्न कराने वाले विद्वान् वैदिक पुरोहितों का अभाव होता जा रहा है। ऐसी स्थिति में वाराणसी स्थित सांस्कृतिक केन्द्र 'ज्ञानप्रवाह' न्यास की संस्थापिका श्रीमती विमला पोद्दार ने भारतीय संस्कृति के प्रति सेवाभाव तथा सुसंस्कृत जीवनपद्धति के निर्माण के लक्ष्य को दृष्टि में रखकर विद्यार्थियों के लिए विशेष प्रशिक्षण परियोजना का प्रस्ताव किया। इस उद्देश्य से 'ज्ञानप्रवाह' ने विद्यार्थियों के लिये तीन वर्ष के विशेष प्रशिक्षण की योजना बनायी है जिसका संचालन इस संस्था के संस्कार एवं अनुष्ठान केन्द्र द्वारा किया जा रहा है। परियोजना के क्रियान्वयन के लिए 'ज्ञानप्रवाह' ने श्री सुरेश नेवटिया के संरक्षकत्व तथा पं॰ सीताराम शास्त्री की अध्यक्षता में एक उपसमिति गठित की है जिसमें श्रीमती विमला पोद्दार, डॉ॰ नीलकण्ठ पुरुषोत्तम जोशी तथा प्रो॰ युगलकिशोर मिश्र सदस्य हैं। प्रो॰ युगलकिशोर मिश्र जी इस परियोजना के विविध प्रकल्पों के समन्वयक भी हैं।

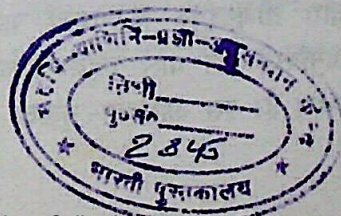
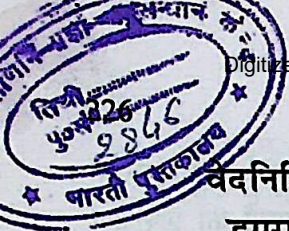
'ज्ञानप्रवाह' संस्कार एवम् अनुष्ठान केन्द्र डी 3/1, मीरघाट, वाराणसी में स्थित है। इस संस्था का उद्घाटन 15 जुलाई, 2003 को हुआ। आरम्भ काल से ही इस केन्द्र में वेद, कर्मकाण्ड, ज्योतिष और संस्कृत पाठ्यक्रम के अन्तर्गत–देवपूजनविधि, षोडशसंस्कार अनुष्ठानविधि, व्रतपर्वनिर्णय आदि के साथ-साथ छात्रों को भारतीय संस्कृति का सामान्य ज्ञान तथा संस्कृत और अंग्रेजी अनुवाद-रचना का अभ्यास भी कराया जाता है।

इस केन्द्र में त्रिवर्षीय पाठ्यक्रम के अन्तर्गत प्रतिवर्ष में छात्रसंख्या 10 रखी गयी है। इस प्रकार कुल 30 छात्र सम्बद्ध विषयों का प्रशिक्षण प्राप्त कर रहे हैं। छात्रों में अनुशासन एवं नियमपालन की अपेक्षा से इनकी दिनचर्या निर्धारित की गई है। त्रिकाल सन्ध्योपासना के साथ प्रातःकाल अग्निकार्य, स्तोत्रपाठ, वेदादि का स्वाध्याय तदनन्तर अध्यापन, प्रशिक्षण तथा पाठ्यक्रम स्वाध्याय इत्यादि कार्य संचालित होते हैं।

उत्तर प्रदेश संस्कृत संस्थान (अकादमी) लखनऊ

प्रदेश शासन से सहायता-प्राप्त उत्तर प्रदेश संस्कृत अकादमी वैदिक साहित्य के संवर्द्धन के लिए अपनी सक्रियता एवं समर्चाभाव के कारण इस क्षेत्र में अपना विशिष्ट स्थान रखती है। अपने आरम्भ काल से ही यह संस्था प्रतिवर्ष 10 वैदिक विद्वानों को 'वेदपण्डित' पुरस्कार से सम्मानित करती रही है। इसके अतिरिक्त वैदिक अनुशीलन एवं लेखन हेतु नामित आचार्य सायण पुंरस्कार तथा प्रतिवर्ष वैदिक ग्रन्थों पर विविध पुरस्कारों का वितरण भी अकादमी की कार्ययोजना में सम्मिलित है।

संस्कृत वाङ्मय के बृहद् इतिहास की योजना के अन्तर्गत 'वेद'-खण्ड तथा 'वेदांग' खण्ड का प्रकाशन कर अकादमी ने वैदिक साहित्य की सपर्या में अपनी अग्रगामिता को पुष्ट किया है। वेद, वेदांग तथा धर्मशास्त्र से विषय-चयन कर उत्तर प्रदेश संस्कृत अकादमी समय-समय पर प्रदेश में पृथक्-पृथक् संस्थाओं में सप्ताहव्यापी कार्यशालाओं तथा क्षेत्रीय स्तर पर सम्मेलनों, संगोष्ठियों इत्यादि का आयोजन करती रही है।

अकादमी के निदेशक श्रीमान् प्रमोद कुमार पाण्डेय तथा सहायक निदेशक डॉ॰ चन्द्रकान्त द्विवेदी का वैदिक वाङ्मय के प्रचार-प्रसार हेतु ध्रुव संकल्प अकादमी की स्तुत्य योजनाओं के सफल क्रियान्वयन में स्पष्टतः दृष्टिगोचर होता है।

वेदनिधि-वैदिक हेरिटेज रिसर्च फाउण्डेशन डुमराव बाग कालोनी, अस्सी, वाराणसी

इस रिसर्च फाउण्डेशन की स्थापना वर्ष 2005 में वेद तथा वेदांगों के प्रचार-प्रसार के लिए की गई। यह संस्था वैदिक वाङ्मय में निहित ज्ञान-विज्ञान के संरक्षण तथा विश्व में कल्याणकारी मूल्यों के संवर्द्धन के लिए प्रतिबद्ध है।

प्राचीन वैदिक दृष्टि को आधुनिक विज्ञान तथा तकनीक के साथ जोड़कर उसे वर्तमान में व्यवहारोपयोगी बनाना संस्था के प्रमुख प्रकल्पों में एक एक है। इस संस्था द्वारा वैदिक परम्परा से प्राप्त ज्ञान-विज्ञान की सहायता से मौलिक विचारों के विकास तथा वैदिक नित्यकर्म और योगात्मक प्रक्रियाओं द्वारा प्राकृतिक संसाधनों के संरक्षण के लिए कार्यक्रम चलाये जा रहे हैं। अप्रचलित तथा लुप्तप्राय वैदिक शाखाओं, विद्याओं, पद्धतियों, कलात्मक विधाओं का विकास करने के लिए विशिष्ट विद्वानों और छात्रों की सहायता इस रिसर्च फाउण्डेशन द्वारा की जाती है। साथ ही संस्कृत भाषा के विशाल वाङ्मय से ऐसी पाण्डुलिपियों पर शोध किया जा रहा है जो आधुनिक विज्ञान और गणित से सम्बद्ध हैं। संस्था के कार्यकर्ता आयुर्वेदिक चिकित्सा पद्धति के शिविरों द्वारा ग्रामीण तथा वन्य क्षेत्रों में उपचार कार्य सम्पन्न करते हैं।

शृंगेरी शंकराचार्य महासंस्थान – वेदपारायण कार्यक्रम

काशी की वेदोच्चारण-परम्परा की विशिष्टता वसन्तपूजा, शाखास्वाध्याय तथा वेदपारायण के आयोजनों में प्रत्यक्ष अनुभूत होती है। वैदिक वसन्तपूजा के आयोजन व्यक्तिगत रीति से किये जाते हैं जिनमें विद्वान् अपनी शाखाओं के कुछ भाग का पाठ करते हैं।

काशी में वेदपारायण के नियम आयोजनों में भी शृंगेरी पीठ के द्वारा श्रीजगद्गुरु शंकराचार्य महास्वामी जी के आदेशानुसार प्रतिवर्ष अनुष्ठित होने वाले चतुर्वेदपारायण के महनीय कार्यक्रम का विशिष्ट स्थान है। इस आयोजन-शृंखला का प्रारम्भ वर्ष 2001 में पद्मश्री वि.

वेंकटाचलम् जी के संयोजकत्व में हुआ। प्रतिवर्ष प्रायः शताधिक मूर्धन्य वेदपाठी विद्वानों द्वारा उपलब्ध समस्त वेदशाखाओं का पारायण इसके अन्तर्गत किया जाता है तथा कुछ वरिष्ठ वेदमूर्तियों का विशेष सम्मान श्री शृंगेरीपीठ द्वारा किया जाता है। इस आयोजन की अन्य विशेषता यह भी है कि इसके अन्तर्गत काशी के वेदशाखाओं के 200 छात्रों की शलाकास्पर्धा आयोजित होती है तथा उन्हें पुरस्कृत किया जाता है। इस आयोजन से काशी की वेदोच्चारण परम्परा का संरक्षण और संवर्धन होने के साथ जनसामान्य में वेदाध्ययन की परम्परा का परिचय भी प्रसारित होता है।

उपर्युक्त संस्थाओं के अतिरिक्त वेदप्रचार कार्य में निरन्तर सन्नद्ध जिज्ञासु स्मारक पाणिनि कन्या महाविद्यालय विशिष्ट है। यह तुलसीपुर वाराणसी में स्थित है जहाँ छात्राओं को आवासीय सुविधा के साथ वेद और व्याकरण का प्रशिक्षण प्रदान किया जाता है। इस महाविद्यालय की पूर्व प्राचार्या डॉ॰ प्रज्ञा देवी ने 'उरुधारा नारी' नामक पुस्तक की रचना कर तथा वर्तमान में प्राचार्या के पद पर अधिष्ठित डॉ॰ मेधा देवी ने पं॰ क्षेमकरणदास त्रिवेदी के भाष्य सहित 'गोपथ ब्राह्मण' नामक ग्रन्थ का प्रकाशन कर वैदिक क्षेत्र में अपना महनीय स्थान बनाया है। इसी प्रकार मातृमन्दिर कन्या गुरुकुल, रामापुरा, वाराणसी में भी लघु स्तर पर छात्राओं को वेद और व्याकरण की शिक्षा प्राप्त होती है। डॉ॰ पुष्पावती देवी इस संस्था की प्राचार्या हैं जो अध्ययन-अध्यापन के साथ छात्राओं के भोजन, आवास इत्यादि की व्यवस्था संचालित करती हैं।

काशी के केदार क्षेत्र स्थित जगद्गुरु शंकराचार्य स्वामी स्वरूपानन्द सरस्वती न्याय वेदान्त महाविद्यालय भी वर्तमान में वेद की शाखाध्ययन-परम्परा को पल्लवित कर रहा है। वर्तमान में यहाँ चारों वेदों का अध्ययन-अध्यापन प्रवर्तित है। यह वेद पाठशाला महर्षि सान्दीपनि राष्ट्रिय वेदविद्या प्रतिष्ठान, उज्जैन से संचालित होकर वेद का प्रचार-प्रसार कर रही है। वर्तमान में लगभग पचास से अधिक वेदपाठी वटु गुरुसान्निध्य में अध्ययन कर रहे हैं, तथा भोजन एवं आवासादि व्यवस्था संस्था निर्वहण कर रही है।

वैदिक अध्ययन के क्षेत्र में सर्वभारतीय काशिराज न्यास (रामनगर दुर्ग, वाराणसी) तथा वैदिक एवं पौराणिक अध्ययन संस्थान नैमिषारण्य का भी महत्त्वपूर्ण स्थान है। इन संस्थाओं द्वारा वैदिक अध्ययन के विविध पक्षों पर कार्य किया जा रहा है।

उत्तर प्रदेश के वेदानुशीलन में कुछ अग्रगण्य मनीषियों के कार्यों के स्मरण से इस विवरण की सम्पूर्ति उचित होगी। ख्याति प्राप्त मनीषी तथा उत्तर प्रदेश के राजनेता डॉ॰ रघुनाथ सिंह (पूर्व केन्द्रीय मन्त्री) द्वारा ऋग्वेद कथा नामक ग्रन्थ का प्रणयन उनके अगाध वेदप्रेम का द्योतक है। डॉ॰ गंगासागर राय द्वारा शांखायन गृह्यसूत्र आदि अनेक वैदिक ग्रन्थों का सम्पादन तथा गंगानाथ झा केन्द्रीय संस्कृत विद्यापीठ के पूर्व प्राचार्य प्रो॰ गयाचरण त्रिपाठी के वैदिक देवता-उद्भव और विकास आदि ग्रन्थों का प्रणयन आदि कार्य वैदिक अनुशीलन के क्षेत्र में उत्तर प्रदेश को विशिष्ट स्थान पर प्रतिष्ठित करते हैं।